

CHRISTMAS PROGRAMS FOR YOUR CHURCH

Church Management



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MADONNA
by Jessie Willcox Smith

December, 1938

• *Volume XV* •

Number Three

FIFTEENTH YEAR OF PUBLICATION

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May the gift of Christmas to you be a double portion of the Spirit of Him whose name we bear.

Faithfully your Pastor.

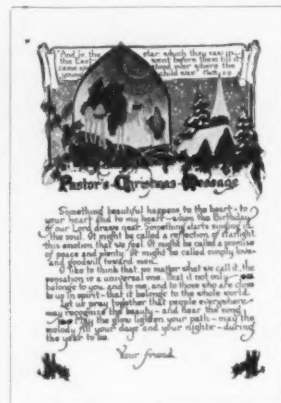
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No. 10—Theme, Love's Gift Day



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No. 9—Something Beautiful Happens to the Heart



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Ministerial Oddities

By Thomas H. Warner

"As for the clergy, they're a poor lot," said the grumbling layman. "Yes," returned the bishop, "some of them are poor indeed; but consider the stock from which they come. You see, we have to make them out of laymen."

* * *

In the parish church of Yarrow, Scotland, more than one hundred years ago, a clergyman was officiating for Rev. Dr. Russell. It was the custom for the farmers to take their dogs to church. Two dogs began fighting during the sermon. The preacher stopped. He called out, "Six to one on the yellow one." "I take it," said a farmer. The ministers dog lost. He said, I'll pay you after the church is out," and continued his sermon.

* * *

Sir Walter Scott, in a note to "The Bride of Lammermoore," tells of the practice in a distinguished Presbyterian family of Teviotdale, according to which a Bible and a bottle of strong ale were put in each guest's apartment. On one occasion several clergymen stayed all night, and the butler brought the Bibles and the ale. "My friend," said the most venerable of the guests, "you must know that when we meet together as brethren the youngest minister reads aloud a portion of the Scripture to the rest; only one Bible therefore is necessary. Take away the other six and in their place bring six more bottles of strong ale."

* * *

Rev. Charles H. Tyndall, minister of the Broom Street Tabernacle, New York, is said to have carried a rooster into his pulpit to illustrate his sermon. The rooster crowed, which was not a part of the program.

* * *

A minister was arrested in East Birmingham, Alabama, just as he commenced his sermon. Five years before he was convicted in Mississippi for the murder of another preacher and sent to the penitentiary for life. He escaped, and under another name secured a pastorate.

* * *

A minister was dismissed by his congregation for gambling. He borrowed \$300 and lost it playing poker in Kansas City. He asked to be allowed to preach one more sermon. In it he said he had been a poker player before he became a minister and thought that he had overcome the habit, but it had overcome him.

Rutledge's New Southland Sketches

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Author of "Life's Extras" etc.

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FOR NATURE LOVERS

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FOR YOUNG FOLKS

The Heart of the Rose

By Mabel McKee

"We hope that every son who loves his mother, and that every sister who would influence her brother will read it, and, above all, we hope our growing girls will read it."—Watchman-Examiner.

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THE EDITOR'S DRAWER

53

Deceiving Plebiscites

Ministers will do well if they deal carefully with the many requests made for social plebiscites in their churches. These votes are planned to find the opinion of the church members on leading social questions. This is fine as far it goes. But the minister knows from experience that but a percentage of the churches will take the plebiscite and in the local churches a majority of the members will seldom participate. The result is that newspapers are given information which leads them to feel that they have the conclusive attitude of the entire group.

The plebiscite may appear to offer an opportunity to find the mind of the church. In effect it offers a medium of publicity which, if seized by a belligerent minority, can present the church in a deceptive light. Until someone discovers a way to secure a hundred per cent cooperation of church members in such a movement any plebiscite conducted will be dangerous as "misinformation."

Better let the plebiscites remain with the fascist nations of the world which not alone pass the ballots but give the answers. At least the churches should keep to education.

William H. Leach.



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CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

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A Bowery Mission worker, speaking of those they had helped, said: "Among them have been found ministers. . . . It was found that one man who had before been committed to Blackwell's Island as a vagrant, and came here and got on his feet, had been a clergyman at a salary of \$6,000 a year."

* * *

"The most sensational disclosure thus far," says the United Presbyterian, in an article on the senatorial enquiry into the manufacture and sale of armaments (1935) "is one which reveals a missionary of the gospel of Christ as sales agent for a munitions concern. . . . It is hard to imagine a missionary with a Bible in one hand and a bomb in the other. Rev. Paul Young, a Christian Missionary Alliance worker in Ecuador, is the one who has achieved this unenviable distinction."

* * *

William Etheridge, before his ordination, would work in the Michigan mines all day and walk six miles at night to preach. It is said the miners would rather hear the minister who had been a miner than any other. They paid him the same salary that he would have made in the mines. He knew their language, their trials, their sins, and could be more to them in their sorrows and temptations. He went with his people through a terrible strike. He had food when they had food, and when they starved he starved too.

* * *

The Kansas City preacher who resigned his charge to become a street railway employee, because he found it impossible to be a minister and an honest man at the same time, later resigned his street railroad job to become an evangelist.

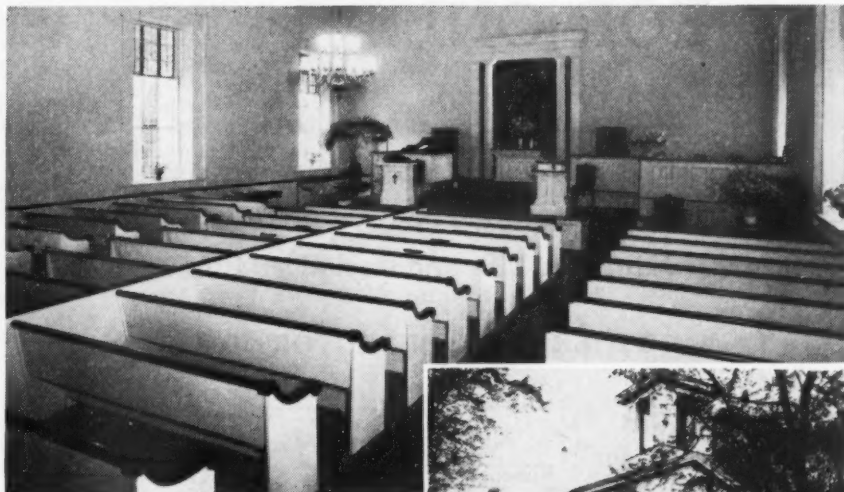
* * *

A Swiss pastor visited London at the time of the twentieth anniversary of the opening of the City Temple. He went to hear Dr. Joseph Parker, who took for his topic: "Dr. Parker as Preacher, Pastor and Student." His comment was: "Never in all my life have I heard a man so frankly boast of himself, nor could I have believed it possible."

* * *

Wesley travelled about 5,000 miles in a year, preached three times a day, commencing at five in the morning, and published two hundred books. Asbury travelled 6,000 miles a year and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, established missions, and begged from door to door for their support; when nearly seventy he started to Christianize India. Summerfield's zeal consumed him before he was twenty-

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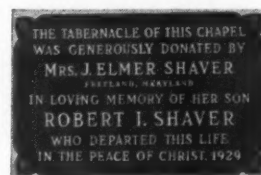
THE HAMMOND ORGAN

eight; Whitefield died in his prime; Henry Martyn burned out his life before he was thirty-two; Melville B. Cox, dying at thirty-four, exclaimed, "Let a thousand fall, but let not Africa be given up."

Protestantism in the Nation's Capital

Read the stirring account of the work of Washington's churches in the January
CHURCH MANAGEMENT

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11.32	15.47	8.04	4.10	25	13.47	17.62	9.16	4.67
11.58	15.90	8.27	4.21	26	13.78	18.10	9.41	4.80
11.86	16.36	8.51	4.34	27	14.13	18.63	9.69	4.94
12.15	16.84	8.76	4.46	28	14.48	19.17	9.97	5.08
12.45	17.35	9.02	4.60	29	14.85	19.75	10.27	5.23
12.78	17.89	9.30	4.74	30	15.24	20.35	10.58	5.39
13.13	18.46	9.60	4.89	31	15.66	20.99	10.91	5.56
13.50	19.07	9.92	5.05	32	16.11	21.68	11.27	5.75
13.89	19.71	10.25	5.22	33	16.59	22.41	11.65	5.94
14.31	20.39	10.60	5.40	34	17.09	23.17	12.05	6.14
14.75	21.11	10.98	5.59	35	17.61	23.97	12.46	6.35
15.22	21.88	11.38	5.80	36	18.18	24.84	12.92	6.58
15.72	22.69	11.80	6.01	37	18.78	25.75	13.39	6.82
16.25	23.55	12.25	6.24	38	19.43	26.73	13.90	7.08
16.81	24.46	12.72	6.48	39	20.11	27.76	14.44	7.36
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20.91	31.54	16.40	8.36	45	25.04	35.67	18.55	9.45
21.73	33.03	17.18	8.75	46	26.03	37.33	19.41	9.89
22.59	34.63	18.01	9.18	47	27.06	39.10	20.33	10.36
23.51	36.31	18.88	9.62	48	28.18	40.98	21.31	10.86
24.47	38.09	19.81	10.09	49	29.34	42.96	22.34	11.38
25.48	39.99	20.79	10.60	50	30.55	45.06	23.43	11.94
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27.66	44.14	22.95	11.70	52	33.20	49.68	25.83	13.17
28.83	46.41	24.13	12.30	53	34.62	52.20	27.14	13.83
30.07	48.82	25.39	12.94	54	36.13	54.88	28.54	14.54
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12-38

BOAT BRINGS SERVICES TO COASTAL REGIONS

Wilmington, N. C.—In the isolated coastal regions of North Carolina, a "Church Boat" now is regularly taking religious services to long-neglected communities, many of which until the past summer had not seen a preacher in more than two years.

Long the dream of the Rt. Rev. Thomas C. Darst, of Wilmington, bishop of the East Carolina Episcopal diocese, the church extension work is being carried on along the Inland Waterway between Wilmington and Morehead City under the direction of Rev. A. H. Marshall, rector of the Southport Episcopal Church, and Mrs. Marshall.

Mr. Marshall was placed in charge of the work as the result of recommendations made at the diocesan convention last May by Bishop Darst, who urged that a committee be named to survey the coastal territory and ascertain the possibility and advisability of starting religious work among the natives.

Since that time the Marshalls have been visiting isolated communities in their Church Boat, the "Josephine Marshall," conducting services from the deck of the boat anchored near docks, in cottages, in private homes and even in village grocery stores. Despite the necessity of long treks over swamp trails filled with poison ivy, mosquitoes and sand flies, residents of the area have greeted the services enthusiastically and at times more than 100 on short notice have journeyed for miles to attend the gatherings.

It is estimated that more than 55 communities along the Inland Waterway are being served by the Church Boat.

ASK UNION BETWEEN TWO PRESBYTERIAN BRANCHES

Shawnee, Okla.—A petition urging union between the two branches of Presbyterianism, the church of the North and the church of the South, was adopted by the Oklahoma Synods of both churches, meeting in joint fall session here.

The petition, formulated by Dr. William S. Meyer of Ponca City, will be placed before the General Assembly of the Presbyterian Church, U. S. A. (North) at its next meeting in 1939. It reads in part:

"The Synod of Oklahoma of the Presbyterians Church, U. S. A., having met with the Synod of Oklahoma, U. S. (South) and realizing anew the oneness of our faith and life and work, and realizing anew the need for a united church with which to promote the program of Christendom; be it hereby resolved that the Synod of Oklahoma petition the 151st General Assembly to make necessary plans and to take necessary action looking forward to an immediate reunion with the Presbyterian Church of the U. S."

A resolution passed by both bodies expressed the hope "that many other border line synods will be taking similar action and that the day may not be far distant when the two bodies will again be one."

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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DECEMBER, 1938

A Lot Depends on the Man

DR. HENRY C. LINK in his new book *The Rediscovery of Man* repeatedly emphasizes that, despite all of the social and economic changes in the world, the welfare of the individual depends upon his own initiative and ability. We are not, he believes, entirely victims of circumstances and conditions.

Unfortunately much of our social thinking has assumed that character is a product of environment. Crime, we insist, comes because of bad housing or dirty streets; correct social abuses and you will build character; install bath rooms and the quality of citizenship will be improved. There is a basis of truth in the contention but modern sociologists have stretched to the point of fantasy.

The same philosophy has been gaining hold of the clergy. We have allowed ourselves to feel that the quality and extent of our work is dependent on the environment in which our church is located. We allow surveys to limit our ambitions. The simple fact is that some ministers will build strong churches in any environment; some others will fail in the most favorable situation.

Any community will furnish the evidence for this argument. Ministers who know how to work and are not afraid of wearing out shoe leather are finding that folks are responding to their ministry. This writer knows very few churches where the minister is actually working, heart and soul, which does not show progress in both spiritual and material things.

Some ministers have never learned how to work. They are caught between a traditional past which rested upon clerical dignity and a very real present which has cut away its traditional anchors. They are praying for a religious recovery but have not learned how to go to work to help answer their prayers. They spend more energy trying for denominational subsidies than they do in trying to build their own churches.

Given a man of consecration and vision, one who is unafraid to work, one who forgets minimum working hours so far as he is concerned and plugs at his task, and you will soon find a busy and active church.

We do not want to disparage great preaching. It is always a virtue. But what we need most in this country at the present time is not great preaching. We need the vision of accomplishment, the physical strength to endure tedious toil, and the desire and ability to work. Give me the

minister who combines honest work with sincere preaching, every time, in preference to great preaching which stands alone outside of pastoral effort.

This Is Good News

FOR several months *Church Management* has been telling the readers that a recovery of church morale has been taking place during the past year. Our surveys show increased attendance at the churches and even dared to prophesy that church contribution would not make a recession to parallel the business depression of the past year. Now comes confirmation of the prophecy.

The United Stewardship figures were released in October this year. Usually the release is early in the year. The dates of the various denominations are not uniform. The latest figures to be included Seventh Day Baptist denomination which closed its books on June 30. Other closing dates December, 1937, February, March and April, 1938. These figures show an increase in denominational receipts, over the preceding period of \$12,000,000.

These gains are made not alone in the face of depressed business but they also register the largest annual gain since the low point of the depression which was, so far as the churches are concerned, 1934. The total receipts for all purposes, local and benevolent for the year, were \$342,354,360.

As these figures are read it is well to keep in mind the figures for 1928 which represents a good pre-depression year. The giving for that year was \$532,000,000. We are still a long way from the giving of pre-depression years. But morale and financial recovery are on the way.

Fellowship with the "Sects"

AN editorial, several months ago, pointed out that there is a revival going on, in America, outside of the churches. Multitudes of missions and evangelistic centers have been sprung up in city and country. These organizations, formed without the benefit of clergy, have furnished the place of worship and religious expression to thousands of people. We received several communications from readers who not alone saw the problem but wished suggestions for weaving these groups into the church fabric.

(Turn to page 178)

Getting a New Church Without Moving

By Talmage C. Johnson*

This very personal story tells of the author's discouragement with his own work and the desire to find a new field of labor. Suddenly it dawned upon him that he could have a new church, without moving. This story gives the background and the decision. Next month he will tell of the methods which were used to bring prosperity to that new church.

WHEN the minister of a congregationally governed church has served for four or five years, both he and the church may begin to feel that a change ought to be made. But, alas, it is sometimes not easy to effect a change! Most churches are sufficiently tolerant and kindly not to force the issue, and are willing to wait with at least a show of patience until the minister can find another place. Usually, though, he is not uninformed as to the wishes of the church; and consequently, he himself is likely to become as anxious to get away as his members are to get rid of him. He then becomes an eager prospector and his very eagerness may serve to defeat his purpose to get a call to another church.

Under such circumstances both the church and its pastor, feeling that the minister's usefulness is over in that particular place, are likely to lapse into a period of "coasting," doing nothing, just waiting for an opportunity to change. Now the Christian doctrine certainly ought to be that when a minister's work has been finished and his usefulness has been ended in a particular field, God will know just as surely as the pastor or the church knows it. And God can do something about it! Hence if God does not provide a change, it must be that there is still work to be done. A genuine faith in divine guidance for all pastoral relationships would surely save many a hurt, many a broken heart, many a useful ministry.

Now it is often true that a church does need a new preacher. It is also often true that a preacher needs a new church. But it may be possible for the church to have a new preacher and the preacher to have a new church without anyone's moving. I believe that it is entirely possible that many a pastor who thinks his work is finished could discover that it's just really begun, that many a pastor looking eagerly for a new church in another place

could, if he would, have a new church in the same place. A little extra effort, a slight change in approach, a different method of procedure may make new both church and pastor.

He Who Sows Should Reap

Many a man has sown better than he knows. Believing that he has finished his work and succeeding in getting a call elsewhere, he moves on; and someone else comes in to reap what he has sown. The psychological effect upon the preacher himself is disastrous. He feels that he has failed and the sense of failure in one place may prevent his doing his best work elsewhere. The psychological effect upon the church is still more disastrous. The church begins to feel that frequent changes are desirable and when things begin to slow down with the new minister, as they are certain to do, the church is less patient than ever to be rid of another one. The psychological effect upon the new pastor also is bad. Reaping what he has not sown, he may lose any enthusiasm for sowing and be rendered unfit for the long slow business of planting and waiting for the harvest. A church that depends wholly upon its pastor for producing the desired results has assigned entirely too much importance to a man. The pastor who thinks that he himself is necessarily responsible for the lack of progress being made by his church has too high an opinion of himself. The

inferiority complex is often a superiority complex in disguise!

The writer of this article came to his present church six years ago. The first few years were relatively easy. The church was pleased by the novelty and freshness of a new voice and a change in methods. Congregations were good, the organizations of the church functioned fairly well. The church responded to his leadership and things were quite pleasant. But then the novelty and the freshness wore off. By the end of the fourth year the pastor realized that the church was beginning to feel that he had been with it about long enough. The church had a history of short pastorates, the average tenure having been not more than three years. Rather kindly and confidentially a deacon made occasional reference to the fact that the church had never "gone in" for long pastorates. One went so far as to say that while he himself was well pleased with the present pastor there were others who were beginning to think it would be well to have a change. The pastor recognized the fact that diplomatic efforts were being made to speed his departure.

The fifth year of his pastorate was a trying one. For he discovered that under the congregational system of calls, it is by no means easy to get a call. He tried several places but failed to land one. Believing along with the church folks themselves that his work and usefulness were ended, he could not put any enthusiasm into his efforts, and consequently the work dragged. Congregations were smaller than they had previously been, the income was curtailed and frequently, to meet current obligations, special offerings had to be resorted to. Both the church and the pastor felt that it was a period of waiting until an opportunity of changing presented itself.

In an effort to get something done the pastor, at the suggestion of his deacons, brought in a visiting evangelist. It was like a hypodermic in the arm. Things perked up. But as soon as the evangelist was gone, the effect was gone. The church and the pastor knew that they were rapidly getting nowhere. A warm personal friend, member of the official board, said to the pastor, "Well, pastor, you've done a good work with us and now I want to help you get a new church." And



Talmage C. Johnson

*Pastor of The First Baptist Church, Kinston, North Carolina.

he tried to help. He was honest and loyal. The pastor will not soon forget the loyalty and friendship of this man and a number of others in that difficult fifth year.

At the end of the fifth year of his pastorate the minister still had no call elsewhere, in spite of almost frantic efforts. The very eagerness with which he looked toward vacancies as they appeared defeated its own ends. He believed that the longer he waited the less likely was he to get a call. The more eager he became for one, the less chance he had for one. Ministerial friends and denominational workers must doubtlessly have grown weary of his frequent requests to be recommended to this church or that one. Each time he missed what he thought was a chance, he grew more discouraged and more fearful of his future. But he knows now that had he gotten any one of the calls he sought, the results would have been too bad. The church would have remembered his pastorate as a failure. He himself would have known that it was a failure. He would have expected in a new place, after a few years, to fail again. And he likely would have done so.

Like Job of old, the pastor cried out in his prayers, "The thing that I greatly feared has come upon me." For the truth was that he had from the beginning feared outstaying his usefulness. Having seen other ministers in like circumstances, he had throughout his pastorate feared that he might not be called away before the people tired of him. Probably that fear had something to do with the state in which he found himself . . . his work finished as he thought and nowhere to go.

Facing Facts

And so at the end of the fifth year, he faced the facts. It seemed that an impasse had been reached. With a family to support and with no income other than his salary, from which nothing had been saved, he dared not resign what he had with nothing else in view. He knew that in these days a minister without a church stands but little chance of getting a church. With twelve years of teaching experience, he knew that he could probably go back to teaching and earn as good a living as in the ministry. But he wanted to remain in the ministry. He believed that God wanted him there.

Now here was the point. God wanted him to preach. If that were true, then surely God would provide a place for him to preach. It was a soul searching time. He remembered how he had come to his pastorate with the



THE COLUMNS THAT SUSTAIN IT

assurance that God was leading. He recalled the experience of his past life that had fitted him, as he formerly believed, for the work to which he was called. He knew how earnestly he had asked God to open up for him a new place; and yet God had not done so. "What can this mean?" he asked himself over and over again. Never had he prayed more sincerely or earnestly for light. Then came the answer with all the positiveness of a divine revelation. It was this: "YOUR WORK HERE IS NOT FINISHED."

And the pastor knew that the answer was right. He could then say to himself with calmness and assurance, "Why, don't you realize that God will know when your work here is finished, and that when it is he will remove you? You've been saying you were the servant of the Most High, haven't you? Well then, doesn't the Most High know where and how to place his servants? Who are you that you should presume to say to him, 'I have finished the job?' Go to work now in his name. Quit waiting for a chance. You have your chance."

And when the pastor had said that, he was conscious of having tapped a great reservoir of power. Such power flowed through him as he never

dreamed of having. He was through with doubt and fear. He was through with waiting. He was ready to work. And he entered the sixth year of his pastorate with even greater enthusiasm than he had entered the first year. And now as the sixth year ends, he knows that it has been the most glorious year of his ministry. He has a new church. The church has a new pastor. Maybe not all the members know it. But those who count know it. Those who really carry on the work know it. If there is any opposition now to his remaining, it is certainly no longer vocal. The people have responded magnificently. The congregations are the largest in the history of the church. The income is nearly back to that of pre-depression days. The work moves on. Of course, not all the problems are solved and not all the difficulties have been removed. If they were, truly the work would be finished.

Now that's the real explanation of how one preacher got a new church without moving. Those close to the situation have called it "almost a miracle." It is a miracle. The mechanics of how the results have been obtained are less important, but perhaps they may be suggestive to someone else.

(To be concluded next month)

A Christmas Candle Lighting Service

THIS service is suitable for early morning, vespers or evening service. The symbolism is simple but, we believe, correct. The worshipers are ushered to their pews in a semi-darkened church. As each takes his place he is handed a small wax candle which has been placed in a simple cardboard holder. The semi-darkness of the church represents the Old Testament period. There will be no lighting of the candles until the birth of the Christ is announced.

The lighting service is as follows: At the proper time the minister, or some assistant he has instructed, lights the large candle on the altar. Then he lights his own. Candles which may be placed in the chancel are next lighted. Then begins the procession of worshipers to the front of the church. In case the large candle is placed on the communion table the worshipers light theirs from this candle. Where in the Gothic structures the large candle is on the altar the congregation may light their candles from the minister who will take his place on the floor level. A careful procession of the congregation to the altar would be most impressive but the steps offer a feature of danger which should be avoided. The choir in the chancel could, however, light candles from the altar before the congregational procession to the front of the church.

In the case of the larger churches where there is an assistant minister two moving rows of worshipers can be used at the same time. One row will light its candles from a minister at the right; the other from the minister at the left. The aged and, otherwise, physically feeble probably should not join the procession. Their candles may be lighted by the ushers carrying a lighted taper through the church.

PROGRAM

Organ Prelude:

Chorale Prelude, "Es ist ein Ros' entsprungen." Brahms.

Opening Sentences:

"The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death a great light is sprung up."

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

"That was the true light which lighteth every man that cometh into the world."

Prayer:

As shadows of darkness are about us, our Father, we pray for light. We have seen the flickering candles of those who have dreamed of the birth of a Saviour. Help us to find the great illumination which shall light every man to his God. If the light this Christmas season breaks in our hearts may we become messengers of light and hope, carrying it into the world to all people.

(Congregation joins with minister in the Lord's prayer.)

Our Father, who are in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Hymn:

"Watchman tell us of the night."

Scripture:

A prophecy. Psalm 72.

The birth of the Christ. Luke 2:1-20.

The Ceremony of Lighting:

The large candle is lighted. As its flame arises the minister will say:

"Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.—Isaiah 58:8.

He lights his candle. If there is an assistant minister he then lights his. Next the members of the choir light their candles. (If the choir loft is not convenient to the large candle this part may be omitted. Next comes the congregational procession. As the candles are lighted they return to their places.

As they stand the minister says:

The light which ye have received symbolizes the light of the world. You have not taken this merely to light your own way; you have now become a light bearer for the Christ. Remember it was Jesus who said that a light should not, your light should not, be hidden under a bushel.

"So let your light shine before men that they may see your good work and glorify your Father which is in heaven."

* * *

At this point the lights in the church should be increased so that the candles may be extinguished. It is very important that this be not prolonged and that unusual care be given during the ceremony to prevent accidents. Some churches may prefer that worshipers keep their seats, lighting the candles from the ushers' tapers. The return of the lights carries out the symbolism, for now Christ lights the world.

For the next hymn, welcoming the light, we suggest:

"The Morning Light Is Breaking" by S. F. Smith or "Light of the World We Hail Thee" by Monsell.

Church Calendar with Seasonal Tints

Earl S. Scott*

TO make our weekly calendar more attractive than a mimeographed calendar would ordinarily be, we decided to have the front page printed with the name and address of the church and the names of the minister emeritus, minister, and choir directors. We have it done in sufficiently large quantities to have excellent stock at a cost not too far above ordinary mimeographed stock.

To beautify it still further, a local artist, Mr. Joseph Fobert, made a line drawing of the church and our religious education building which we also reproduce on the first page. At the suggestion of the artist we had the printer use a tint block over the printing,

giving the whole page except the margins, a delicate color.

This color plan would be equally adaptable to a calendar entirely printed. We began with Lent and therefore used violet. The colors which we shall use during the rest of the year are suggested by Dr. Fred Winslow Adams of Boston University School of Theology. They are: green, Palm Sunday and from Trinity to Advent; red, Whitsunday and Saints Day; black, Good Friday; white, Holy Communion and festival days such as Christmas, Epiphany, Easter, Ascension, All Saints Day, and Trinity Sunday; and violet, Advent.

*Minister, The Methodist Episcopal Church, Liberty, New York.

Some Unique Methods of a Unique Church

By Walter Lamb Newton

Author, "The Use of the Mail in Philanthropic Finance," "The Plan of Progress," etc., creator of "The most successful letter ever written" and responsible for the raising of many millions of dollars. He lives at North Hollywood, California.

ALL SOULS' CHURCH of Los Angeles is unique in many ways. It is unique in its creed, being inspired solely by the famous declaration of Abraham Lincoln:

"When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God, with all thy soul, and with all thy mind, and thy neighbor as thyself'; that church will I join with all my heart and with all my soul."

It is unique in its pertinacious pastor. Each Sunday finds him on his rostrum in a special wheel-chair, from which he cannot rise without able-bodied assistance. He uses no notes, for they would be useless to nearly-blind eyes, always shielded by heavy dark glasses. After services, he cannot shake hands with members of his congregation, he is so completely crippled with arthritis that a mere touch makes him wince. Yet his sermons are masterpieces of inspiration, his messages full of hope and cheer, his church usually filled to overflowing—and his infectious smile always ready to break out.

At other times this courageous man, Dr. Charles F. Aked, D.D., LL.D., LITT.D., can be heard delivering lectures on everything from literature and art to history and science, for the breadth of his mind is as broad as his physical capacities are limited and he is known for his erudition and loved for his personality in both England and America. Most men with half his handicaps would have given up long ago. But he will not. With the aid of a charming and most competent daughter, who has dedicated her life to him, he continues to be a living inspiration to his flock.

A Church Is a Hotel

The church is unique in its place of worship, the theater in the world-famous Ambassador Hotel of Los Angeles, a situation which presents both problems and opportunities. The problems of ministering to the needs of its congregation and the conduct of all its



Charles F. Aked

affairs without any regular church establishment. The opportunities, and problems too, of attempting to serve a large and ever-changing transient group—the guests of the Ambassador Hotel. Of all faiths and creeds, many of these people welcome the opportunity of a convenient place of worship while away from home. In the broad and unbiased tenets of All Souls' and of Dr. Aked, few can find cause for dissension, anyone can get help and inspiration.

And the church is most unique in both its attitude toward financial matters and in the building of good-will among transients and outsiders, that ingredient which is as priceless to a church as to any business. With respect to the former, the position was taken that a pastor has but one primary task, the spiritual guidance of his congregation. It is not his part to beg money for expenses and the payment of his salary. This attitude is

best expressed by an excerpt from one of a number of letters sent by various lay leaders of the church to all its members:

"Of course the primary objective is to make certain that the church is adequately financed. But some of us have another motive. It is the desire to free Dr. Aked from the burden—and the embarrassment—of getting up in his pulpit each Sunday and begging money from his congregation.

"Suppose your own income depended upon your getting up on some rostrum once a week and exhorting your audience to drop something in a plate—knowing that each of your listeners was aware that at least a part of the alms you ask is for yourself. Wouldn't your pride rebel—especially if you knew that your share was a pittance in proportion to your true worth, a poor measure of the services you were rendering to those from whom you beg?

"That's exactly Dr. Aked's position—exactly what we compel him to do if we don't see to it that there are adequate funds available. It goes totally against his grain, is foreign to his nature. And a group of us intend to do all we can to correct this situation."

And see to it they did. Beginning at last Christmastime, the writer was commissioned to develop and direct a carefully-planned and executed direct-mail campaign. Not only the program as a whole, but each letter of the series was built according to sound and proved fundamentals of direct-mail fund-raising. Successive letters came as if from, and on the personal stationery of, various of the leading members of the church, a man prominent in engineering circles, a judge of the Superior Court, a former federal judge, a prominent physician, the treasurer of the church, and so on, but not one even indirectly from the pastor.

That the method was both welcomed and effective is evidenced by the fact that, in spite of the "recession," it produced better results than past methods. In addition to the obvious advantages of constant "hammering," a week or two apart, receipt of the letters from a number of prominent church members had a much more salutary effect than had all letters come from some officer of the church. Much of the "atmosphere" of the campaign was built around the value of the pastor to the individual member, as in this extract from one of the letters:

"I wonder if you fully realize the unique privilege that is ours. Few flocks can boast of being shepherded by

such a man as Dr. Aked. Of international renown, the range of his genius is unmatched. He is as equally at home in the realms of literature, history and art as he is in his chosen field of religious philosophy. Rare is the man who could bring more of inspiration and interest to us. It strikes me that the least we can do to show our appreciation and gratitude is to give him the guarantee that his work and leadership shall continue unabated during 1938.

"Do you agree?"

The last letter of the series, from the treasurer, was more or less "hard-boiled." After citing actual facts, figures and percentages, it bluntly stated that "my records show that you are among the few who have not made a pledge this year" and closed with:

"Will you therefore do one of two things for me: Either fill in the enclosed pledge or write 'Over' on the face of it and on the back merely say, 'I cannot make a pledge this year.' You need give no reason unless you wish. In either case, return it to me promptly in the accompanying stamped, addressed envelope.

"Please help the officers by giving your definite 'YES' or 'NO' AT ONCE."

The letter brought in no few lags.

Letters to Guests

But like all live churches, to say nothing of businesses, All Souls' does not stop with keeping its present "customers" sold and contended. It is constantly striving to extend its field of service and increase the number of its regular members. In addition to personal proselyting, use of the radio and other of the more usual methods, it adopts some different tactics. One of the most unusual of these is the preparation of a letter, of which a quantity are kept on hand and the latter part of each week, these letters are individually addressed to all the new guests of the Ambassador Hotel. Through the cooperation of the hotel management, these are distributed with the guests' usual mail. The letter contains both a hearty welcome to Los Angeles and an invitation to attend services right in the building. In addition to being an often appreciated gracious gesture, the invitation has made enduring and helpful friends. Relatively few congregations may have this direct opportunity, but why may the idea not be extended to the use of some similar invitation to the guests of nearby hotels and apartment houses—or even those not so near? There are few times more lonely and depressing than to be stranded in a strange city amid the barrenness of most hotels over Sunday. Or why not an invitation to everyone who moves into your neighborhood? There are sources from which such names can be regularly obtained.

Good Friend:

Welcome to our service! May you find both interest and inspiration in it.

But will you pause for a moment for a thought of the man who expends so much time, energy and enthusiasm to bring to you a message of helpfulness and encouragement—Dr. Aked? He too is but human—like all of us, he needs inspiration also. And you can help to give it to him!

It's like this! Suppose it was up to you to deliver a broadcast on the radio. You work hard and long preparing your material. You study it; you revise it; you polish it. You think—you hope—it is something of both pleasure and profit to your prospective listeners.

Then you deliver it one day. You don't know whether one or a million are tuned in—you'll never know. And more than that, you cannot know how your message was received—unless some of your listeners take the trouble to write you their opinions.

Dr. Aked's position is not far different. True, he can see your faces; could even count your numbers if he cared to. But he cannot be really certain how many of you are "tuned in" mentally to him and the words he speaks—unless you tell him.

That is why I have prepared the enclosed postal: so that you may easily and quickly register your opinion; spur him to even greater inspiration and enthusiasm. If you are not now a member of our church, but would like to be more familiar with its activities—or actually a part of it—I've provided two ways in which you may register the degree of your personal interest.

Will you use the card? Just fill it in and hand it to an usher as you leave. Of if you prefer, fill it in at home and mail it back to me. No postage is required.

Thank you!

William C. Hogoboom,
Chairman, Board of Trustees.

In an entirely different direction is another plan of procedure: So many of Dr. Aked's sermons are deemed such literary gems by his auditors that many want them in permanent form. For a long time the best of these have therefore been printed in booklet form, primarily for distribution among members and friends. But from time to time, as an exceptional one is published, or there is an accumulation of unused copies, they are offered, by mail, to lists of club women, teachers and other culturally-minded people within a reasonable radius. A "business reply" postal is enclosed, upon which the recipient may indicate preference among the various titles available. Sermons thus requested are accompanied by a letter of transmittal, also extending the invitation to hear Dr. Aked personally. This simple plan has, too, done its share to make new friends for the church.

A letter to hotel guests.

Dear Friend:

This is both a hearty welcome to Los Angeles and a sincere invitation. For I want to make a suggestion which I hope will add to the pleasure and satisfaction of your visit.

My suggestion—and invitation—is that you attend All Souls' Church during your stay. You do not even need to go out of the building, for services are held in the Ambassador Theater, on the arcade floor. And if you come once, I'll venture you do not miss a single service throughout your visit.

Our minister, Dr. C. F. Aked, is unique in the range of his genius. Supreme in his own chosen field of religious philosophy, he is equally at home in the realms of literature, history and art. His messages are not only inspirational, but instructive and entertaining as well. You will take much away from any service you may attend.

Our church is independent and non-sectarian. It is inspired by the famous declaration of Abraham Lincoln:

"When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God, with all thy heart and all thy soul, and with all thy mind, and thy neighbor as thyself'; that church will I join with all my heart and with all my soul."

Will you worship with us next Sunday? Services are at 11 a.m., but it is well to come a bit early to be sure of a good seat.

Cordially,

William C. Hogoboom,
Chairman, Board of Trustees.

Types of Letters Used

Finally, because of these activities, as well as because of the very character of its place of worship, All Souls' has a peculiarly important problem in the identification of the new and transient members of the congregation. It has, in part, solved this problem by a device which is possibly the most unique of all. A letter, on church stationery and signed by the Chairman of the Board of Trustees is enclosed in an envelope and passed out with the calendar at services. The unexpectedness of this form of welcome and its figurative handclasp not only create good will but, with the reply card enclosed, provides a means of securing the unknown's name and address, for future follow-up work. A number of pretexts for the signing of this card may be worked out and the idea may well be tried by any church serving an appreciable number who are not known members.

Is Capitalism Doomed?

By James Truslow Adams

LATELY I ran across the statement by one of the leading socialists in America that "capitalism is doomed because of its well-nigh complete lack of standards and sanctions, intellectual and ethical." It was an isolated quotation, and I do not know its context, but even standing thus it set me to pondering. Is capitalism, as compared with other "isms," so devoid of standards and sanctions?

To start our thinking fairly let us define capitalism as the system of private property and the profit motive; standards, for this purpose, as ideals or aims; and sanctions as those things which, as Webster defines them, "induce the observance of law or custom." Let us add that no statement is true of all peoples and all times. There have been many forms of barbarism or civilization in the past, and there will be more in the future. Moreover, peoples differ. What is wisdom in Europe is folly in the East, and vice versa. In this article I am speaking of America and Americans.

Let us consider sanctions first, in the light of the above paragraph. An institution or any other thing is not doomed because its sanctions are not intellectual or ethical only. The sanction, for example, which induces the continuance of procreation is neither, but the sex impulse. One of the sanctions for capitalism in America is almost as deeply rooted in our nature. It is the desire for property, gain and personal advancement. No one can fail to realize that who is not carried away by wishful thinking, and who understands our history from the failure of the communistic experiments in the founding of Jamestown and Plymouth; the vital change which private ownership made in those settlements; the whole story of our later immigration; and our national character. The desires mentioned are fundamental in our social life. In the 1932 election even, in the midst of hitherto unknown poverty and suffering, the votes for the Communist and Socialist parties were almost negligible.

The strongest sanctions for any law, custom or institution, far stronger than any intellectual or ethical ones of the scholar or theorist, are those which lie deep as instincts in the very structure of our being. The desire for private property, although not absolutely uni-

versal in time and place, is so widespread as to indicate a fundamental instinct in man, and it has been especially strong in the America of the past three centuries. It has been the prime moving force in the immigration of tens of millions, in our rapid expansion over the continent, and in the production of the American standard of living. Here, then, in spite of a limited number of communists and socialists among us, is a most potent sanction, far more potent than any which would support their forms of society if forced on us.

Another is the fact that capitalism has worked. The only contribution which America has made in the form of a new philosophy is the Pragmatism of William James, which establishes the truth of a proposition by the answer to the typical American question: "Will it work?" To say at the present time that capitalism has worked is to invite the jeers and scoffs of many. But I would ask those who exclaim in one breath that America is the most capitalistic country in the world and that capitalism has not worked, what other great population in the world they can point to which has reached the same high level of general well-being?

It is easy to point out its mistakes, faults and failures because unlike socialism and communism, capitalism is a going concern and not a blue print. Under the New Deal we have learned that many things which look lovely in theory do not work in practice. As long as schemes remain in the theory or blue print stage their faults do not

appear, and every emphasis can be laid on their theoretical advantages.

Capitalism, however, is like the people we live with. They are real, present, and we can pick on their shortcomings. But if we admit that capitalism has advanced further in the United States than anywhere else, we have also to admit that so many millions from other countries want to come here that we have to shut and lock out ports of entry against them, and that those here have a higher standard of living than in any other country.

As I write this, I look down the country street to where a new small house is being built. There are 14 cars parked before it, belonging to the skilled and unskilled workmen—a sight which, like the hundreds of cars parked by the operatives beside their factory, one would not see anywhere but in the U. S. A. I have written several times of the improvement in the past century for labor in such matters as working hours, leisure, purchasing power of income, goods of every sort at their disposal, and need not repeat all that here. Yet all this has to be set beside the sores of the social body—and every nation has them—and contrasted with the level reached for the average man elsewhere.

That average man, particularly in the lower economic scale in other countries and here, has shown his belief that capitalism has worked, in spite of all its faults, by, first, wanting to emigrate here, and, second, when here, by refusing in general to vote to change the system to either communism or socialism in spite of promises held out. Instead of none, we thus have these two sanctions, aside from others, which are extremely important and which certainly neither of the other two economic systems of society can guarantee us.

Let us now mention a couple of standards or ideals. One of these belongs essentially to capitalism and the other is claimed in common by all three systems.

Capitalism is steadily undergoing change—a point we shall presently mention more at length—but not only old Americans but also the millions who have come to us in the steerage instinctively realize that it means for them liberty and a chance to order their lives to suit themselves, as opposed to the regimentation of either communism or socialism. That seems to me both an



intellectual and ethical standard or ideal as well as an instinctive one in the American nature.

There are all sorts of people and many moods of the race. There are those who love adventure, the chance to rise at the risk of falling, a variegated world with prizes to struggle for; and there are those who prefer security even with a flat level of monotony with soul-killing boredom. After the exciting centuries since the Renaissance, culminating in the horror of the Great War, the numbers of the latter type may have increased for the time being. For them there may be a compelling lure in all forms of defeatism if they can cease the competitive struggle, though the comfort and security promised are a mere mirage.

I do not believe this is true of Americans as a whole, but that, even when they wish to alter and improve the rules of the game, they are still intensely anxious to play the game and not to be herded into pastures and stalls like cattle, losing control of their individual destinies. Only capitalism offers a game to be played with free initiative, and this sense of freedom to express one's own personality in any way desired is a standard or ideal of capitalism and of neither communism nor socialism.

The latter two claim to have as a standard a wider and fairer distribution of the social product, but that has also, under changing conditions, become a goal of capitalism. That system is finding the necessity, practically and not theoretically, of raising the living standards of all for the sake of its own profits. It is moving steadily in that direction. It has to do so by constant adjustment of the interests of all, and not by revolution or a sudden alteration which would involve intense suffering with no certainty of betterment for any.

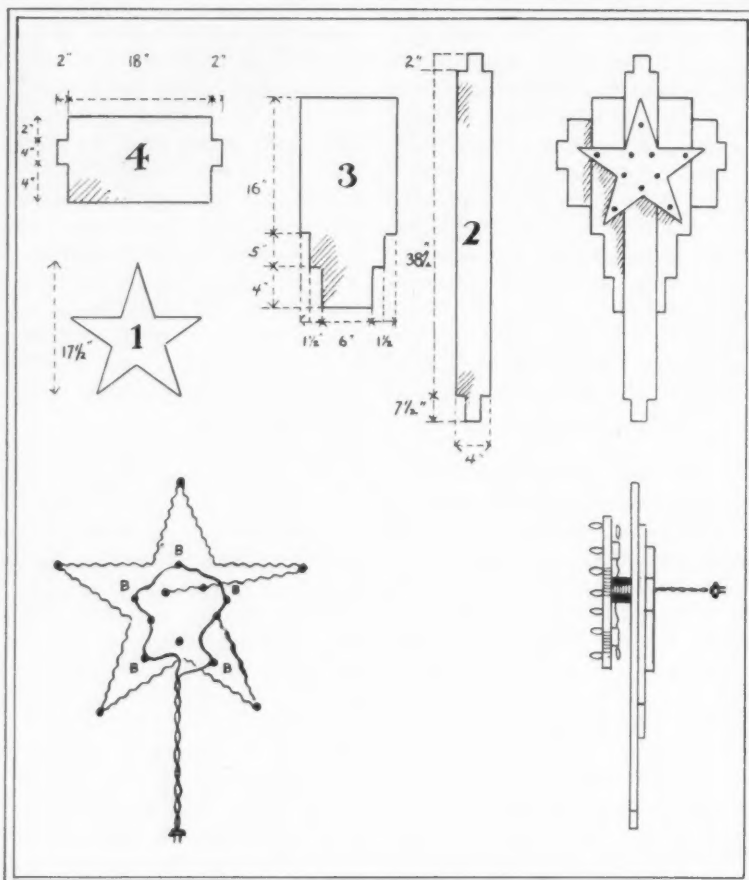
There is also another point of difference. To divide a social product equitably there must be a social product sufficiently large to go round. It seems to me that every experiment in history shows that the product is larger under a system of free initiative than under any other. Of our first experiment in communism, in Virginia, John Smith wrote:

"When our people were fed out of the common store, and laboured jointly, glad was he could slip from his labour, or slumber over his taske, he cared not how, nay, the most honest among them would hardly take so much true paines in a weeke, as now for themselves they will do in a day: neither cared they for the increase, presuming that howsoever the harvest prospered the general store must maintaine them, so that

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Star Replaces the Cross

By Perry D. Avery*



IT struck me that there was something incongruous about our lighted cross over the organ during the Advent season. Should it not be replaced by the Star of Bethlehem, heralding the imminent birth of the Saviour? My answer to this question was yes, but to purchase such a star was out of our reach. So we designed and constructed our own, which has proven to be quite satisfactory. Our experience may be of value to others who are confronted by a similar problem.

The star, as we constructed it, gives a very unique effect of light radiation, by the use of indirect light behind the star itself. The background for this radiation consists of three pieces of 3-ply wood imposed upon each other as indicated in the diagram 2, 3, 4. These may be fastened together with glue or small screws. The star proper should be cut from 5-ply wood and set out 1 1/2 or 2 inches from the background by means of a piece of wood 2x2 inches square. The star is then wired for Christmas tree lights, of which there are fifteen—ten on the

front and five on the back. Single sockets may be purchased from the Five and Ten-Cent Store and are easily wired in two circuits, as shown in the diagram. (If they are all wired in series the resistance is too great and the lights burn dimly) The sockets are easily fitted into holes of the proper size on the face of the star. Those on the back are fastened to one-inch blocks which have been bored to receive the socket, and glued to the back of the star points.

When completed, all of the surfaces may be covered with aluminum or gilt paint. An even more brilliant effect may be obtained by the use of small glass spangles, which are poured over a surface freshly covered with varnish or thin glue. Numerous attractive color combinations may be worked out by using different colored lights both front and back.

PREACHERS, QUIT WHINING

By Maurice L. Marung

Read this in January
Church Management

*Minister, First Congregational Church, East Chicago, Indiana.

Under War Clouds

These two communications will interest our readers. The first is written by Frank H. Ballard, of London, well known to "Church Management" readers, while London was preparing defenses for war which seemed inevitable. Mr. Maxwell, the author of the second communication, is the minister of Hillhead Church, Glasgow. Together they give you a picture of what Britain is thinking in these days.

England Faces the Crisis

By Frank H. Ballard

I AM writing at one of the most critical moments in the history of Europe. The chances are that long before these words can appear in *Church Management* the Continent will be once more at war. If not, if peace is granted to us for some further period, every sentence I write will be out of date. Yet I write, partly because expression is some comfort to myself and partly because my reactions to the present situation may be of interest to my brethren in America.

My business in life has been religion. To the best of my ability I have studied and taught Christianity, and according to my strength and insight I have tried to follow the Prince of Peace. Yet here on a Monday morning I have been engaged in converting a church cellar into a gas-proof chamber, making arrangements for my children to be evacuated to the West of England, and consulting with neighbors about personal problems. Next Sunday we are due to open a new west end to my church. Twenty-seven years ago this splendid pile of buildings was erected according to the plans of one of our greatest architects. But the resources of the congregation did not enable them to complete the whole scheme. Now after much thought and labor we have built our new end and arranged for an official opening with services of thanksgiving and dedication. But at the very moment when we gather with what we had hoped to be a glad sense of achievement the guns may be beginning their work of death and destruction. You can imagine the bitterness in the home of a friend of mine when he came for a wedding last Saturday and looked at our preparations and said "Soon we shall have to worship in the dens and caves of the earth."

For weeks we have been puzzled and anxious, hoping against hope that sanity may prevail. Gradually a few things have become clear. One is that

the common people do not want war. Everywhere men are praying with earnestness. It is touching to go into Westminster Abbey and see the crowds kneeling near the tomb of the Unknown Warrior. Some of them are war widows. Some are young people who lost their fathers in the tragedy of 1914-1918. "They have taken our husbands," said one poor woman yesterday "and now they are going to take our sons." I have been putting notices up on trees near the church announcing special services of intercession, and the people have come. One night the building we had fixed upon was full to overflowing. The people were very quiet. There was no angry speech, no weeping—just a feeling of deep anxiety. I gather it is the same on the Continent, and "That will make all things right," said a German in Berlin with an excess of optimism, when he heard of Mr. Chamberlain's visit to Hitler. "It takes a weight off the heart."

This concern is not born merely of fear. Some of us are not ashamed to say that we are afraid of war. We are afraid not only of what it might do to us personally, to our sons and daughters, our churches and civilization. We are afraid of the way hell will be let loose—the mob passions that will drive out sanity and charity and humanity. We are afraid of the hate, devilry and beastiality which cause men to ignore not only the sanctity of personality but the chastity of women and the helplessness of little children. We are afraid, but it is not ignoble fear. It is fear with which is blended reverence for life—German life as well as English life, the life of generations unborn as well as those whose bodies will be exposed to the horrors of mechanized warfare.

War Will Settle Nothing

Moreover there is in our minds the conviction that such a war would settle nothing. In an academic discussion I am not prepared to admit that force

is always immoral. But as a practical man dealing with facts as they are I am bound to say that the chances of even victorious countries reaping the fruits of victory are infinitesimal. What is the use of standing over a dead body waving a flag of victory if all around you are the debris and pestilence of war? Who won the last war? The Allies thought they did. They thought they did it so successfully that they were able to dictate terms of peace at the bayonette point. But what did we fight for? And how secure are they in the world today? We said we fought it to make the world safe for democracy, to rid the nations of the burden of armaments, for the liberty of small nations. We called it a war to end war. How ironical it all sounds now when democracy stands more than ever imperiled, and the world groans with the cost of fighting services, and militarism is fostered even in the minds of little children, and weak nations are one after the other thrown to the wolves. Who did win the last war? Not those who went into it with idealism and continued in it as a civilizing crusade. Why should we think that another war would be any better?

Then why are we on the brink of it? Primarily, I suppose, because governments, for some strange reason, are less enlightening and less moral than the people they govern. I don't want to indulge in cheap jibes at statesmen and politicians. At this moment I am convinced the statesmen of this country deserve sympathy more than censure. Not that I wish to insinuate that Britain has a clean record and all the people on the other side are rogues and vagabonds. After all, Britain has its responsibility for the Treaty of Versailles. So has your own U. S. A. Indeed America has a very special responsibility for the creation of the Czechoslovakian Republic. No one did more to bring it into being than your own President Wilson. And the Treaty of Versailles is largely responsible for the impasse of today. Again, I have no desire to throw stones at men who undertook a gigantic task and had around them the swirl of the mighty, angry forces. But they did capitulate to the mob which was intoxicated with hate and vengeance. They threw Christian principles to the winds. Mercy? No. Forgiveness? That's the twaddle they talk from pulpits. It was justice men clamoured for and little justice may you expect from people who want to be not only the injured party suing for redress, but the advocate, the judge, the policeman, and the warder at the same time. We

(Continued on next page)

War Comes to Glasgow

By William D. Maxwell

ABOUT the middle of last September, I had a note from the Editor, in which he remarked, "Our papers give us a picture of Britain preparing for war. Is that the picture you get at first hand?" Innocently enough, I should then have answered, "No;" but hardly a week had passed before we were almost in the thick of war. Of course, we all knew that rearmament had been speeded up, and we felt that the sooner we got strong the better. But we did not think of it as preparing for war; we thought of it rather as a guarantee for peace. And perhaps the fact that we were on the way to strength was a decisive factor in the end. Most of us feel, at any rate, that the mobilization of the fleet strengthened Mr. Chamberlain's hand, when all seemed lost.

Well it is over now, for the time. But living in a great industrial city within practical bombing reach of Germany, it was a hair-raising experience, and we may be grateful for a great deliverance. If war had come, no one here doubts that Germany would have been ultimately defeated; but the initial suffering at least would have been incredible. I know, for example, that in London alone it was conjectured that in the first 24 hours of war there would be 200,000 casualties. That brings it home to us all what a ghastly thing modern war between great nations would be; and we may thank God that it was averted.

I need not go over the details; they are well known to us all. But there are some questions which I might try to answer, or at least to give what seems to us here to be the answer.

It is said in some quarters that the two great democracies have sacrificed on the altar of their self-interest a small democracy, courageous but weak. The simple truth, of course, is that they could not have saved Czechoslovakia intact if they had tried. Whatever the final issue of the war, she would have been over-run before France and Britain could come to her help; and even after the war was won, she could never have been re-integrated into her original form. Within herself were the seeds of disintegration. Hitler's claims in many respects were monstrous, but there was some justice in them. The British people felt that strongly. Mr. Chamberlain could not take a strong line earlier, because he would not have had a united nation behind him. Britain had never guar-

anteed the Czech boundaries, and would not have fought necessarily to maintain them. But, as the negotiations proceeded, and brutal force determined to assert itself regardless of all pleas and concessions, British opinion hardened, and a resolute and united nation stood ready to face the worst. She would not tolerate a bully determined to dominate Europe, so she was prepared to fight. But she was never prepared to fight to keep three million Germans under Czech rule, however benevolent (and it was by no means wholly benevolent) the rule. However, a way out was found.

But was it the way of justice? We think it was. Rough and ready justice, perhaps, but much more just than could have been attained by war. Weakened and decimated as that little state is today, she is stronger than she could have been at the end of a war; and her homes are still safe, and her two principal peoples have still their independence. She did not get absolute justice; but that is not yet attainable in our modern world between nations. What she did get was the best that could be gotten.

You may concede that, but you will no doubt ask, was not Britain postponing the evil day? Should she not have struck now before Germany became too strong? Most of us do not think so. In the first place, Versailles had failed. The *status quo* would no longer do. Changes had to come. Was it not worth trying to agree to them peaceably? Surely boundaries might be altered without war? In the second place, Germany had certain just grievances; it was right that they should be met. In the third place, it would be wrong to sacrifice some millions of lives of men, women, and children to guard against a threat that might never come. Surely, it was worth while to try to satisfy German aspirations, and to give German intentions the benefit of the doubt. Clearly, the old way of trying to keep her under had failed. Well, let us then try another, and, as many of us believe, a better way. "Sufficient unto the day is the evil thereof." We are warned not to be over-anxious for the morrow.

That does not mean that we shall not prepare for it as far as is humanly possible. As Mr. Chamberlain said the other day when summing up in the House, "Weakness in armaments means weakness in diplomacy." All parties recognize that, and there is a firm de-

termination throughout the nation to make Britain ready for any call in the future. But while we may be preparing for the morrow, we refused, rightly I believe, to be over-anxious for it.

I think another thing has emerged out of this experience. Godesberg in itself did not bring us "peace in our time;" but Godesberg did bring us a new method, the method of negotiation, which if consistently followed should do much to assure something like permanent peace. For a long time to come, force will be necessary to back diplomacy, and never again will Britain carry out a one-sided experiment in disarmament. But it is perhaps less likely that force will be used, for it has now been shown that negotiation can achieve change. And it has also shown that the democracies will fight—many thought they would not—if given sufficient and just cause. That is a lesson not likely to be forgotten by the dictators.

For these and other reasons, therefore, many of us look towards the future not with undue forbodings but rather with a new hope. Pray God that hope is justified.

It was interesting during and after the period of anxiety to see how the people turned to the churches; and it was an indication that religion is at any rate regarded as being an answer to need in deep hours. My own church is always open, but during these weeks large numbers of people came and went for private prayer; and "family prayers" held at noon and six each day were well attended. Last Sunday every church of which I have heard was well filled with large congregations. Everywhere men felt that the peace "was the Lord's doing" and "marvelous in our eyes."

England Faces Crisis

(From page 135)

were back in the ethics of the jungle where might is the only right.

But it so happens that this is God's universe. Though he seems to interfere least where we should expect him most, there are nevertheless laws steadily at work. One is the law of retribution. "Whatsoever a man sowed that shall he also reap. For he that soweth to the flesh of the flesh reap corruption." St. Paul said that. It was not his characteristic gospel—which was lost, redemption and peace. But it was there as a fact of life not to be ignored. We in these years of drift and calamity have seen the working out of that law. I will not try to trace it now. It is clear enough to everyone who has watched the development of international affairs. There are governments

some of us particularly dislike. Thirty years ago it would have seemed impossible that such wild, unscrupulous fanatical men should dominate great and proud states. The immediate responsibility for this crisis undoubtedly rests there. There is no shadow of doubt about that. But who put them there? Who, by their action and hardly less by their inaction, created so intolerable a position that countries snatched at low men like these as possible saviours and deliverers? Neither British nor American statesmen can remain unperturbed by questions like these.

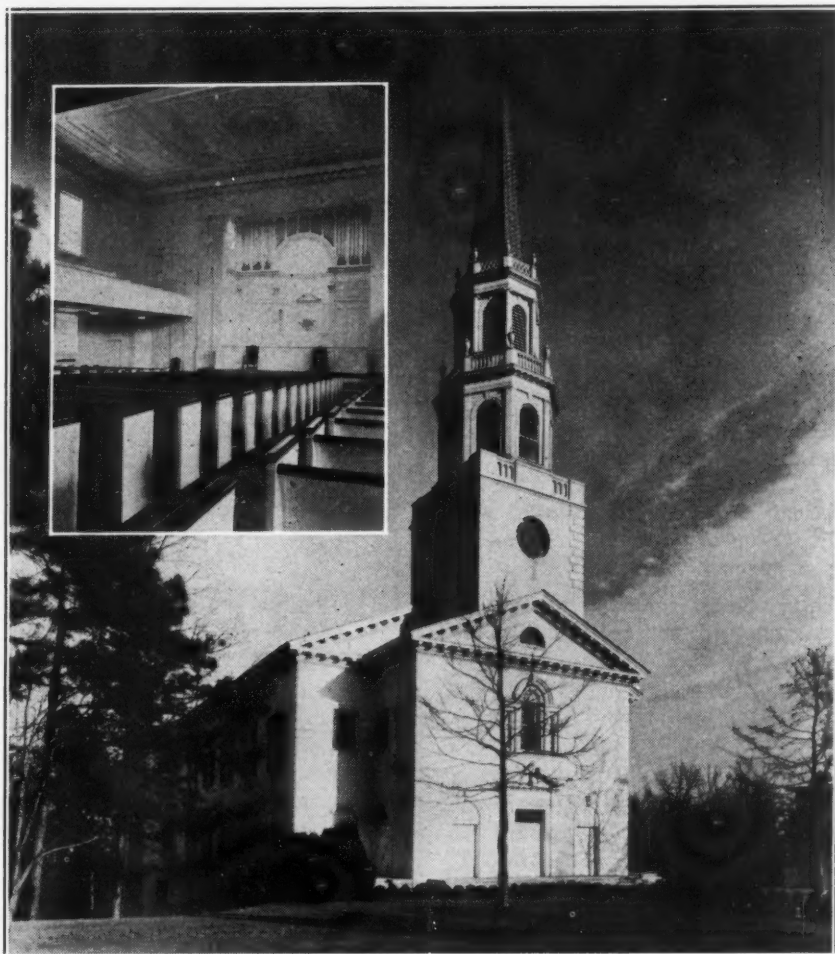
Christian Responsibility

Now in a world like this where Christian principles have been cynically defied, men and women who take their religion seriously are tempted to stand aside and wash their hands and say that they are not responsible for the consequences. Before we do that let us ask if we have done all in our power to stem mob passions. Have we consistently walked the way of peace? Have we no responsibility for the type of men we have set to lead the nations? Even if we can put our hands on our hearts and swear that we have nothing to regret in word or vote, like the out and out pacifist we may refuse to fight: we still have to pay taxes, to buy, sell, to observe the rule of the road. No man liveth unto himself. For good or evil we are bound up with the community.

This raises a whole crop of problems for the Christian conscience. I have told my congregation that they must not expect me to give a pat answer to every one of them. It is not my business, for example, to tell young men whether they may or may not fight. The parson has his responsibilities. They are heavy enough in all conscience, but every individual has his too. If men want to talk with me as a friend and pastor I can promise them my time, my sympathy, the fruits of my experience, but I will not make my pulpit a recruiting agency. Nor will I say "Thou shalt not." Even the Master might well say: "Who made me a judge or divider over you?"

When Elijah stood at a critical moment on Mount Carmel, the first thing he did, after the priests of Baal had failed, was to repair the altar that was broken down. That is the first task of the prophet in every generation, in peace and in war. The altars of the Lord are constantly being destroyed, sometimes through sheer neglect, or through violent persecution, or through bad religion. And the prophets are always rebuilding them and cleansing them and calling to men to bring their

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Second Ponce de Leon Baptist Church, Atlanta, Georgia

Air Conditioning a Famous Atlanta Church

By W. M. Garrard

ONE hundred sixty feet above Peachtree Road, Atlanta, Georgia, rises the slim spire of the Second-Ponce de Leon Baptist Church. An enthusiastic congregation invested about \$300,000 to build this magnificent structure. Receiving its architectural inspiration from the style of the old New England meeting house, the church presents a quiet picture of sedate beauty. Although preserving the charm of another century, the building still has embodied in it all modern conveniences, including air conditioning.

The congregation represents the consolidation of three of Atlanta's famous churches—the Ponce de Leon Baptist Church, the Buckhead Baptist Church, and the Second Baptist Church. The merger resulted in the name Second-Ponce de Leon Baptist Church, and it is now a leading factor in the religious life of Atlanta.

Typical of the congregation's modern and forward-looking attitude was

the decision in 1935, while the church was being constructed, to provide for an air circulating duct system for full summer air conditioning. The air circulating duct system was designed by Architect George H. Bond, Atlanta, Georgia. Until the beginning of 1938, this built-in system was used merely for ventilation, both in summer and winter. The heat loss during the cold months was offset by the use of direct radiation concealed along the outer walls of the auditorium.

The church has four floors. On the first floor are the departments and recreation room for younger children. On the second floor is the intermediate department, young people's assembly room, and various club rooms. The main auditorium, seating 850, is on the third floor, with the chapel and offices, and pastor's reception room and study. On the fourth floor is the balcony, seating 420, the choir room and junior department.

Early this spring, it was decided to install air conditioning equipment to cool the church auditorium and the chapel, both located on the third floor. The cooling load was estimated to be approximately 55 tons of refrigeration.

The air conditioning equipment is located on the first floor in the rear of the church. Fresh air is drawn from an inlet in the back, mixed with return air from the conditioned area and then passed through the conditioning units where it is cooled, filtered, and dehumidified. It is then circulated through the ductwork to the main auditorium and chapel. The air is supplied through grilles in the walls near the ceiling, and from lighting fixtures. The air conditioning system was installed and ready for operation before the beginning of summer weather.

The equipment for handling the air has in no way interfered with the interior decoration of the church, as can be seen from the accompanying photographs. From the point of view of the congregation, the installation has been entirely satisfactory.

Dr. Ryland Knight is pastor of the church. The architect is George H. Bond, Atlanta, Georgia. The air conditioning system was installed under the direction of engineers of the York Ice Machinery Corporation, Atlanta, Georgia, direct factory branch of the York, Pennsylvania factory.

Capitalism

(From page 134)

wee reaped not so much. Come from the labours of thirtie as now three or four doe provide for themselves."

Because of lack of incentive, slavery was always a most inefficient form of labor. It may be that, as the southerner Edmund Ruffin pointed out, the wage system of the North was only a half-way station around the circle from slavery to socialism or communism, but under capitalism the world has seen an incredible increase in its goods, an increase that slavery would never have produced, and which I believe neither communism nor socialism, with their lessening of individual incentive, could maintain.

In a vast community, the individual worker, as often the individual voter now, feels that his personal effort, no matter how great, counts for so little that it is not worth while to work hard. Moreover, if differences in wealth and position were all more or less ironed out and men made equal, society would be applying the famous physical law of entropy to itself. In physics we are

CHURCH HONORS ITS MUSICIANS

The First Presbyterian Church of Lexington, Ohio, recently held a service to honor those who have served it as musicians. All those whose services had extended five years or more were honored by having a ribbon pinned on by the choir director at the morning service. Various colored ribbons were used to designate the years of service.

Glenn McKinley Sauder, the minister, says that the service was most effective and was very much appreciated by those who were recognized.

A TOKEN OF THANKS FOR FIVE YEARS SERVICE IN MUSIC

of
THE
PRESBYTERIAN
CHURCH

Lexington, Ohio
September 18, 1938

told that "if all the particles in the universe reached the same degree of heat, no power could anywhere be exerted by one upon another, and nothing could ever again take place." The universe would run down, like a clock.

That might happen in society, but there is one point, which for those who still believe in liberty, can scarce be called a saving one. Society, as far as scientific and other advance is concerned, might run down, but, as yet, there is a great difference in its members, and even under communism or socialism, there will be those at the center controlling or attempting to control the whole. It is no accident that all the totalitarian or communistic experiments of the present day have ended in complete dictatorships. Thus, it appears to me, that capitalism in attempting to maintain freedom and individual initiative and incentive, while also trying to correct abuses, has a distinct standard, superior to that of its rivals for attention.

We have thus found two sanctions and two standards, all four of which seem to me to be of enormous impor-

tance and worth fighting for. In conclusion, let us add a word as to the changes occurring in capitalism. I am not referring to the fact that there is nowhere scarcely a pure form of society any more than there is a "pure" race. Our capitalist system, as those of England and France and elsewhere, has many elements of socialism if one chooses to regard free schools, museums, government ownership of some forms of industry and many other things as such. Nevertheless, the system as a whole remains fundamentally capitalist. In many cases we have to decide whether a government can do some things better than private capital, but the system has not become socialistic because the Government, for example, runs the navy instead of its being run by competing individuals.

Two great changes have been taking place for many decades, other than the above. One is the growing realization, already mentioned, of the necessity, even under the capitalist system, of a wider distribution of the social product, and the other is the change in the legal and social conception of private property. From the earlier belief that ownership was absolute, we have steadily advanced to the realization that in many forms property is tinged, as we say, with a public interest, and that society, which protects us in our property, has the right to see that it shall not be used in an anti-social way. But there is a vast difference, both theoretically and practically, between this, as exemplified, for example, in regulation of railroads, utilities and other natural monopolies, the zoning of urban sections, and such like social controls, and socialism or communism which would turn over the management of all natural resources and productive enterprises to the State. That would mean a complete alteration in the entire social, political and psychological situation.

Capitalism MAY be doomed because of the activity of a minority and the inertia of the mass, but I cannot see any warrant for saying it is so because of lack of sanctions or standards. Socialism and communism are still blue prints of theorists, for, as communists have found, there is not communism even in Russia. What sanctions or standards can they guarantee us in practice will be better than those of capitalism as a going concern? If they have none, then those who believe in capitalism, just as business men who believe in the essential social functions of business, should stand up in its defense, even if in some circles they may be rated as wholly lacking in intelligence in doing so.

Used-to-Be-Christmas

By Anne Walters

This dramatization of "ye goode olde Yuletide customs of Merrie England" is planned for the social hall of the church. The diagram shows the setting in the First Presbyterian Church of Pasadena, California, but it will probably be necessary to change it to fit local situations. It will be noticed that while the play is social in nature that it provides for the march to the chapel. At this point there may very well follow a service of religion and consecration.

DECORATION: The entire hall is hung with Christmas greens and lit, or at least decorated, with candles. The stage, at the end of the long room, is arranged as the banquet hall of the Lord of the Manor. It's walls are hung with tapestry and with banners. There is a long table, laid with a cloth and gleaming with pewter and brass. Several highbacked chairs are around the table. A little to one side are a low chair and a footstool. At either end of the room there are tall candelabra.

A ramp, wide enough for two to walk abreast, leads from the left side of the stage down to the main floor. A long strip of carpet forms a path down the ramp and across the floor toward the main entrance. Just beyond the end of the ramp, against the wall, is a large fireplace. Below the fireplace, along the wall at the side and rear of the hall, are benches where the performers may seat themselves when they are not in action.

The chairs for the audience are placed diagonally so that the guests may watch the action on the stage, on the ramp and before the fireplace.

All entrances, except those of the Lord of the Manor and his party, may be from the main front door to the hall.

Costumes should be Medieval in feeling and in design and may be as elaborate as time and money will permit.

CHARACTERS:

Lord of the Manor.

Lady of the Manor.

Their guests—Two or four other lords and ladies.

Grandmother.

Children of the Lord, a Boy and a Girl.

Ma'id.

Butler.

Jester.

Trumpeter.

2 Pages, dressed just alike.

2 Leprecauns, a boy about 12 and one about 6, dressed in bright green with green caps and long white beards.

Mummers (As suggested in THE CHRISTMAS GUEST.)

Waits, as many as you like, children from 6 to 14.

Carolers, as many as you like, older than the Waits.

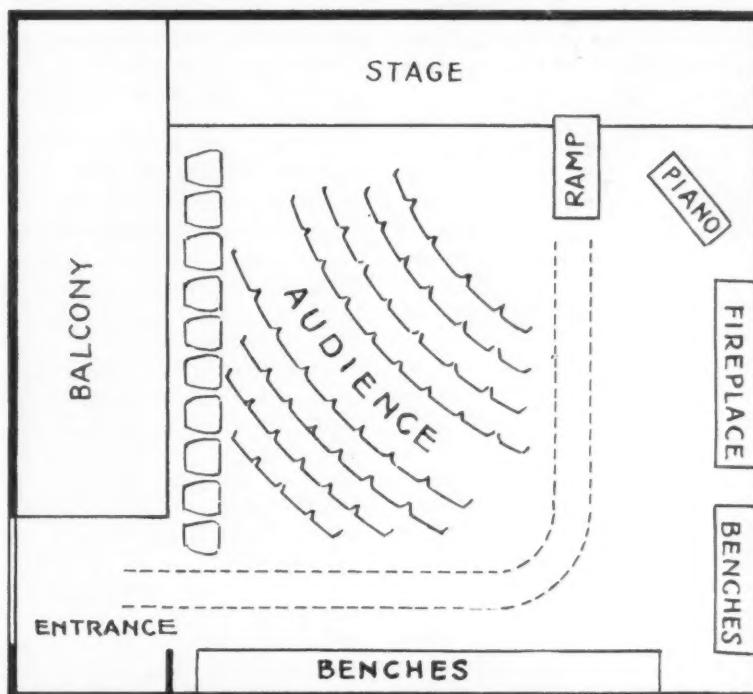
Servitors, two or four boys of about 16.

ACTION: As the hour for the Christmas festivities approaches, the servitors, dressed in brown smocks and carrying horn lanterns, take their places at the end of the walk that leads to the Manor Hall. They welcome approaching guests and direct them to the hall. Perhaps one of them rings a bell and cries the hour. A cheery dame in a mob cap and an expensive apron, stands at the entrance. She bobs a curtsy to each guests as he enters, greets him by name if possible, and points the way into the great hall.

A pompous footman, in a gorgeous livery, (he may turn out to be an usher or a deacon) calls the names of the guests as they pass in—"Lord and Lady Smith," "Squire and Dame Jones," "Goody Brown," etc.

The guests are ushered into their seats and while they sit chatting, a group of carolers, in costume, comes strolling in, singing, "Deck the Halls" and moving about the room informally.

At the hour appointed for the beginning of the revels, the trumpeter blows a blast at the entrance to the hall. This is a signal for the MAID to cross (below stage) with a broom in her hand and begin sweeping the hearth. At the same time the CAROLERS group themselves at the rear, near the entrance, and begin singing "God Rest Ye Merry, Gentlemen." They move down the hall toward the stage as they sing and turn at the foot of the ramp to face the audience for the last verse. (They should really wish "tidings of comfort and joy" to all the good folk sitting there before them.) As they finish and move informally back toward the entrance, the two PAGES step out from between the stage curtains: They move to the front of the stage, click their heels and speak together:



Hall Setting as Originally Used

Good people, here assembled,
The Lord and Lady of the Manor
Make you welcome!
Here, on this most festive night
Of all the year,
Ye are bid
To lay aside your troubles,
To forget your weariness,
And, young or old,
To join with us
In merry making.
Let each one think
The singing and the dancing
Is for him.
Let each one give,
Right generously,
His best self
To his neighbor.
And so to all,
A Joyous Yule!

As the PAGES finish, the JESTER, with a loud whoop, comes running in from the entrance. Just at the foot of the ramp, under the mistletoe, He happens (?) to meet the MAID, who is crossing from the fireplace. He kisses her loudly, she shakes her broom at him, while he runs on up the ramp, takes the two young PAGES by the shoulders, and roars:

JESTER: How long must we listen to your speeches? Enough! Here—pull back the curtains!

The PAGES pull back the curtains and reveal the LORD and LADY of the manor, with their guests, standing about the table laughing and talking. The GRANDMOTHER is sitting in her low chair at stage right, knitting. The BOY and GIRL are on the floor at her feet cracking nuts. The MAID enters bringing a plate of apples and setting them on the table. The LORD, apparently not noticing that the curtains have opened, laughs loudly and slaps his knee.

The JESTER mimics him, slapping his knee and laughing boisterously. LORD turns on JESTER to box his ears. JESTER jumps out of his way, assumes an air of exaggerated dignity, and, with a bow, presents the audience to the LORD.

JESTER: Your guests, M'Lord, M'Lady!

LORD and LADY (step to edge of stage and bow): A Merry Christmas to ye all!

GRANDMOTHER half rises from her chair, bows and smiles graciously. BOY and GIRL (rise and bob curtsies; go back at once to the business of cracking nuts. MAID (sets the apples down, steps to edge of stage and bobs a curtsy).

LORD: (Rather pompously). Welcome and good cheer to ye all!

LADY: And a right Merry Christmas!

LORD: (Coughs and seems about to

begin a long, pompous speech.) At this good time, it is my wish that all who here—(He is interrupted by a cry from the BOY. BOY, who is trying to crack a nut, has cracked his finger instead, and howls loudly. JESTER (consoles BOY, offers to crack the nut for him, cracks several, then gives the shells to BOY and eats the nuts himself. BOY starts to pummel JESTER. JESTER runs to LORD, drops on his knees.)

JESTER: Save me! Save me!

LORD: (Pulling JESTER up, shaking him.) How now! Come now, where's the Yule Log?

JESTER: (Looks all around stage, under rugs, etc., finally finds a little twig and presents it to LORD with a bow), The Yule Log!

LORD: (Stamping his foot.) The Yule Log, Sirrah!

JESTER: (Stamping his foot and looking toward front entrance.) The Yule Log!

TRUMPETER (blows loudly at entrance).

JESTER: (Shouts.) The Yule Log! (Runs down ramp toward entrance.)

PAGES (march together down ramp).

CHILDREN: (Shout.) The Yule Log! The Yule Log! (Run down ramp and wait expectantly before fire-place.) Everyone on stage looks expectantly toward entrance.

(SERVITORS come in entrance, dragging the Yule Log which is with holly and ivy. It is, apparently, very heavy. The LEPRECAUNS follow timidly several paces behind the SERVITORS. JESTER prances before the SERVITORS toward the fireplace, giving silly directions. CHILDREN dance around.)

LADY: (At edge of stage.) Be careful now.

LORD: (Pompously.) Fine, my good lads. Place the Yule Log there in the fireplace.

(SERVITORS set the log in place and sit down puffingly to rest.)

(MAID brings the servitors apples. JESTER fusses importantly around while the CAROLERS in the background sing "The Holly and the Ivy." As they sing the BUTLER advances below stage toward the fireplace and, just as the song is finished, kneels to light the fire.)

LORD: (To BUTLER.) Stay! Where is the brand from last year's burning?

LADY: It has been kept under the bed all the year to guard the house from fire. (To MAID.) Fetch it, Martha.

MAID: (Runs off stage, returns at once with a charred brand, runs down ramp and gives the brand to the BUT-

LER who lights the fire.)

(The lights on stage dim and the fire in the fireplace comes up. The children or the jester may do a little shadow dance before the fire here.)

(CHILDREN run back up ramp. SERVITORS move back toward entrance and sit down on the benches or the floor, munching their apples. LEPRECAUNS, fascinated by the fire and the dance, draw in nearer and nearer, they begin to imitate the dance. CHILDREN and others on the stage look down and see the LEPRECAUNS.)

LORD: (Shouts to JESTER.) Look! Look there! What are those? Back there?

JESTER: (Turns to LEPRECAUNS.) What are you?

FIRST LEPRECAUN: We're just some little Leprecauns.

JESTER: Where do you come from? Are you invited?

FIRST LEPRECAUN: No, sir. We came from the deep green woods. We followed the men.

LORD: (Calling down.) Well, what are they?

JESTER: (Scratching his head.) They say they're Leprecauns. They weren't invited.

LORD: (In terrible voice, while BOY and GIRL cling to each other in fright.) Bring them hither.

JESTER: (Takes the terrified LEPRECAUNS by the shoulders and marches them up the ramp and announces, in the manner of the pompous footman.) Leprecauns, your Lordship.

LORD: But a Leprecaun is a fairy.

LEPRECAUNS: We're good fairies, please sir. (Lord looks doubtful.)

GIRL: They say they're good fairies, sire.

BOY: They look good.

JESTER: (To LEPRECAUNS.) Well, how good are you? Can you dance?

LEPRECAUNS: No, sir.

JESTER: (To LORD in a disgusted voice.) They can't dance. (To LEPRECAUNS.) Can you sing.

LEPRECAUNS: No, sir.

JESTER: (To LORD, more disgusted.) They can't sing either.

JESTER: (In mock impatience.) What can you do, sirrahs?

LEPRECAUN: (Boastfully.) I can curdle the milk in the crock, I can burn the meat on the hob, I can make warts grow on the children's hands. And I can cause the crick in the back.

SECOND LEPRECAUN, speaking for the first time: We can eat, too.

LORD: Feed them. See they are kept so busy eating that they have time for no mischief.

(CHILDREN, LORDS, LADIES, even the GRANDMOTHER, everyone

(Turn to page 146)

A Guide to Christmas Plays And Pageants

By Louis Wilson

Mr. Wilson, whose articles upon religious drama have appeared frequently in the pages of Church Management, is co-author with Dr. Fred Eastman of the standard manual in this field, "Drama in the Church." He is also editor of "New World Dramatic Service" whose Christmas plays are advertised elsewhere in this issue.

THE problem of finding a Christmas play or pageant is no problem at all. The market is flooded with them, good, bad and indifferent. But the problem of finding the one play or pageant which will best meet your particular need—that is another and often a very puzzling matter. For help in reaching a satisfactory solution, you will find outlined below three general church situations together with brief descriptions of a small number of plays and pageants which are likely to prove of most value in each case. In reading this list, however, remember that the simplest types of drama may often be used with good effect even by churches which have the resources to attempt elaborate productions. In other words, the division into groups is meant to be suggestive rather than binding.

I. FOR CHURCHES WITH ABUNDANT RESOURCES

At the Well of Bethlehem by Mona Swan. 29 men, 12 women and extras, children, reapers, attendants, etc. May be cut in both length and numbers. One simple set. Plays about 1½ hours. Continuous narrative by seven women while their stories are acted out in pantomime. The tales of Ruth, David and Mary give background for the coming of Christ. Strong in reverence, in beauty of picture and phrase. Weak in dramatic elements of conflict and suspense. Needs intelligent direction, careful lighting and costuming. 50c. Royalty, \$10.00. Baker.

The Coming of Christ by John Masefield. A pageant of great power and beauty for 13 men, 1 woman, 2 trumpeters, a male chorus and a mixed chorus. Ideal for use in the large Gothic church. Royalty fee of five cents for each person in the congregation. Cloth-bound books, \$1.75. Musical score by Gustav Holst, \$4.00. Vocal score, 90c. Baker.

Holy Night by G. Martinez Sierra. A full-length play requiring a large cast and a well-equipped stage. For advanced amateurs only. Perhaps the

most tender and beautiful Christmas play available. Books, \$2.50. Royalty, \$25.00. E. P. Dutton.

II. FOR CHURCHES WITH AVERAGE RESOURCES

Adeste Fidelis by Louise Ayres Garrett. A Christmas processional which culminates with an invitation to the entire audience to leave their gifts for the needy before the manger. 15 men, 12 women, and choir. Simple station sets within the chancel. Plays 30 minutes. The finest of Christmas music. Very beautiful and worshipful but entirely lacking in either conflict or suspense. 35c. Royalty, \$5.00. Baker.

Bethlehem by Laurence Houseman. 3 men, 1 woman, singers. Several simple sets. A poetic Nativity play of much beauty. 50c. Royalty, \$10.00. Baker.

The Boy Who Found the King by Marguerite Kreger Phillips. Three scenes. 10 men, 5 women, and extras. The story of a lost king who proves his identity by the kingliness of his character and the service that he renders. 35c. Royalty \$10.00 if admission is charged. \$5.00 if no admission is charged. French.

Christmas Destiny by Dorothy C. Allan. 3 men, 1 woman, and 3 symbolic figures which may be either men or women. Prologue and epilogue, a park bench set in front of curtain. Main play, living room. Plays 35 minutes. A man who has done wrong faces his destiny on Christmas eve, finds the courage to do right and so regains the joy of Christmas in his heart. Simple enough for a high school cast. 35c. Baker.

The Christmas Pageant of the Holy Grail by W. Russell Bowie. 16 men, 7 women, reader. One simple set. Plays 1 hour. Reading, pantomime and music. The familiar story of Arthur and his knights and the vision of the Holy Grail which only the perfect knight may win. 25c. Abingdon Press.

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Come Let Us Adore Him by Victor Starbuck. 12 men, 5 women, 1 child. Prologue and 3 scenes. May be given very simply or elaborately. The nativity story as seen in a little girl's dream. Beautifully written. Director's manual giving detailed stage directions available. 50c. Royalty, \$10.00 if admission is charged, \$5.00 if no admission is charged. Dramatic Publishing Co.

Dust of the Road by Kenneth Sawyer Goodman. 3 men, 1 woman. One simple set. Based on the legend that Judas walks the earth on Christmas Eve to plead with those who are about to betray their friends. Deeply moving. 50c. Royalty \$10.00 if admission is charged, \$5.00 if no admission is charged. Baker.

Good King Wenceslaus by Cloyd Head. 8 men, 6 women, and extras as desired. One simple set. Plays 40 minutes. A play of great artistry based on the old carol of the same name. 50c. Royalty \$10.00 if admission is charged, \$5.00 if no admission is charged. Dramatic Publishing Co.

The Guiding Star by Esther Willard Bates. 11 men, 11 women, 5 children. May be given with an all-woman cast. Simple platform set. Actors do pantomime to accompaniment of singing. Very detailed stage directions given. Poetic and lovely. 35c. Royalty, \$5.00. Baker.

The Harvard Dramatic Club Miracle Plays edited by Donald Fay Robinson. Simple chancel set for each. Single acts varying from 30 to 45 minutes each. Accompanied by chants. The nativity story told from various points of view in the ancient, churchly style of religious drama. Bound volume, \$3.00. Royalty, \$5.00 for each play. French.

His Miracle by Eugenia White. 3 men, 1 woman, 1 small boy. The ideal set is the actual chancel of a church. An appealing Christmas lesson in parent-child relationships. Slightly sentimental, but play which wins most audiences. 35c. Royalty \$5.00. Ingram.

The Nativity Cycle of the York Mystery Plays, translated and adapted by Phillips E. Osgood. Seven plays from the churchly beginnings of English drama. In *Old Time Church Drama Adapted*. \$2.00. Harpers.

One Night in Bethlehem by Katherine S. Brown and Glenna Smith Tinnin. 15 men, 5 women, 2 boys, any number of extras, shepherds, travelers, singers. Prologue and five scenes. Scenery varied but not difficult. The nativity story as seen in a boy's dream. 35c. Royalty \$10.00 if admission is charged, \$5.00 if no admission is charged. French.

The Pageant of the Kings by W.

Philadelphia Has a Reaching Mission

FOLLOWING the preaching mission and the teaching mission, the Philadelphia Federation of Churches is now in the midst of a "Reaching Mission." This reaching mission has several objectives. The publicity states that Protestantism has three groups, (a) active members, (b) indifferent and inactive, (c) nominal Protestants unrelated to any congregation. It is the purpose of the reaching mission to stimulate interest and spiritual vitality of group (b). It is estimated there are 200,000 in that group in this city. The second objective is to reach something like 600,000 nominal Protestant adults in this city who are not members of any Protestant church.

The plan is exceedingly simple and inexpensive. It places responsibility where it belongs, that is, upon the pastor and congregation. It is workable because it is flexible and efficient, and it revitalizes the church itself. The plan calls first for the organization of a personal workers group among the members of the church. This group when properly trained shall then be given a list of individuals who are not members of the church but who are friendly toward it; members of church families; members of the

Sunday school or neighborhood friends.

Dr. Walter B. Greenway, president of Beaver College, Jenkintown, and chairman of the Department of Evangelism of the Federation, writes, "The whole movement has been found successful in actual experience in different pastorates. The urgency of prayer is emphasized to the intent that each congregation may pray the spirit of Evangelism into life."

September 15 about 300 ministers spent the day together on the Beaver College campus considering this plan, and since that time the city has been divided into thirty areas in each of which there has been, or will be held, meetings of pastors, church workers and church officials, to give consideration to the plan.

In writing of the plan, Dr. E. A. E. Palmquist, secretary of the Philadelphia Federation of Churches, said, "Already the spiritual interest and spiritual tide is rising in Philadelphia. I believe great good is to be accomplished." December 1 Dr. E. Stanley Jones is to be in Philadelphia to address a mass meeting of Protestants. The movement will continue until Easter Day with special services during Advent, Holy Week and the Lenten Season.

Russell Bowie. 16 men, a reader, a Voice, and a crowd. One simple set. Plays 1 hour. The Christmas story told by a reader while the events are acted in pantomime and song. 25c. Methodist Book Concern.

The Pageant of the Singing Stars by Louis Wilson. 6 men, 20 women, 10 or more small girls, and a choir. Written to be acted in the church auditorium as such. Plays 35 minutes. A poetic pageant-drama opening with a fantasy of fairy-like beauty on the first Christmas night and closing with an earnest plea for the Christ spirit to be born on earth again today. 35c. Royalty, \$5.00. Baker.

Peace Child by Louis Wilson. 7 men, 1 woman. One simple set. Roman military and Palestinian costumes. Plays 30 minutes. An unusual nativity play which contrasts the ways of war and love as the angels sing above the newly-born Christ, "Peace! Goodwill!" Will appeal most strongly to thoughtful young people. Single copies 30c. Production set of eight with permission to produce, \$2.00. New World.

The Promise of Peace by Esther Will-

ard Bates. 10 men, 2 women, 2 choruses. A nativity play requiring only the chancel of a church or a platform. Plays 40 minutes. A poetic appeal for peace and brotherhood. 35c. Royalty, \$5.00. Baker.

The Table Set for Himself by Elene Wilbur. 3 men, 5 women, 1 boy. Based on an Irish legend that every Christmas Eve the Christ Child comes to see how the world remembers him. Strongly dramatic. 50c. Royalty, \$10.00 if admission is charged, \$5.00 if no admission is charged. Longmans, Green.

Tidings of Joy by Elizabeth McFadden. 6 men, 2 women, 4 boys, 4 girls, and other children. A tenderly moving story of how a penniless young couple and their baby are saved from eviction on Christmas Eve through the intervention of a group of carol singers from a near-by church. The work of a seasoned playwright. Royalty, \$10.00 if admission is charged, \$5.00 if no admission is charged. French.

The Tinker by Fred Eastman. 4 men, 3 women. One simple set. 3 acts. Deservedly one of the most often produced of all modern Christmas

plays. A family ridden by the tyranny of things discovers at last joy which mere things can neither give nor take away. Sincere, actable, humorous, powerful. 75c. Royalty, \$15. Baker.

The Traveling Man by Lady Gregory. 1 man, 1 woman, 1 child. One simple set. Plays 30 minutes. A miracle play telling of how the King of the World enters a poor cottage disguised as a traveling man, plays with a delighted child but is turned out by a scolding woman who realizes her mistake too late. 50c. Royalty, \$5.00. Baker.

The Tree of Paradise by Esther Willard Bates. 8 men, 3 women, 2 small boys, 1 small girl, any number of primary children. One set which is simple but will require work. Must be costumed with care. Plays about 45 minutes. A delightfully fanciful and humorous story about a truculent new arrival in heaven who is almost ejected before he finds his proper niche and is placed in charge of the Queen of Heaven's Christmas party for the Innocents. 35c. Royalty, \$10 if admission is charged, \$5.00 if no admission is charged. Baker.

The Trouble With the Christmas Presents by Mary P. Hamlin. 4 boys, 5 or 6 girls. One simple set. Plays 45 minutes. A man and a girl and the presents provide an entertaining play with an unobtrusive moral. 35c. Royalty, \$5.00. French.

What Men Live By by Virginia Church. 7 men, 3 women, 2 children. One simple set. Plays 45 minutes. Tolstoy's famous story of how a shoemaker and his wife entertain an angel unawares and learn the three things by which men live. 35c. Royalty, \$10.00. Baker.

Why the Chimes Rang by Elizabeth McFadden. 1 man, 1 woman, 2 children, extras. Chorus and chimes essential. One set: a cottage whose rear wall is either transparent or removable to show the chancel of a cathedral. The story of a boy who gave himself with his gift. 35c. Royalty, \$10.00 if admission is charged, \$5.00 if no admission is charged. French.

The Wise Men at the Well by Esther Willard Bates. 4 men, 1 woman, 1 young girl, 6 children. Simple set. Plays 35 minutes. Poetic story of faith and its reward while the wise men journey to seek the Child. 35c. Royalty, \$5.00. Baker.

III: FOR CHURCHES WITH LIMITED RESOURCES

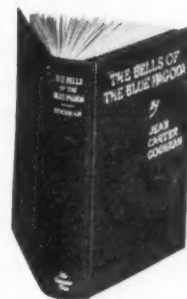
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sodic, but if well rehearsed and aided by a ready stage crew and a skillful musician, the mood need not be broken by the frequent curtains. 35c. Dramatic Publishing Co.

The Christmas Child by Eleanor Moles. 11 children. One simple set. Plays 15 minutes. Real children driving a real director of the Christmas play nearly frantic until something happens to change the thoughtless pranks into self-forgetful giving to a homeless baby. Then the make-believe nativity scene comes really true. An ideal church school play to introduce a white gift Christmas service. 30c. Dramatic Publishing Co.

A Christmas Idyll by Louis Wilson. 3 men, 3 women, 1 twelve-year-old girl, 1 eight-year-old boy, 1 eight-year-old girl. One simple set. Plays 25 minutes. An appealing story of how Christmas joy came to a family which had no wealth at all save love and honor. Especially suited to the needs of a high-school-age cast. Single copies, 25c. Production set of nine and permission to produce, \$1.80. New World.

The Christmas Party by Jean Lee Latham. 2 men, 6 women. One simple set. Plays 30 minutes. Dramatized

(Turn to page 178)

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The Glory of the Common Place

By Herbert W. Hansen*

... and the glory of the Lord shone round about them. Luke 2:9.

WHAT a strange place for the glory of the Lord to shine resplendently! The Christmas story tells us that huddled peasant shepherds around their midnight fire suddenly saw a strange light that filled the plain, so that the light of their poor little fire grew dim. Then there was a song, the echoes of which have never died, telling that he who was born that night in a caravanserie in Bethlehem was to be the bearer of a new spirit among men, out of which would come new glory to God and peace to a harassed earth.

There must have been wild laughter on the streets of Jerusalem when that story was first told there! Would you think that if heaven had something to give to earth it would come to peasants doing manual labor on a hillside? Wouldn't God speak through the wise men who lived up in Jerusalem? Wouldn't he speak through the religious leaders of the day? Wouldn't he speak through some powerful or wealthy man?

The Judean hills must have been the last place men of that day would think of as a setting for angels' songs. Probably the light had hardly gone from the skies before those shepherds began to wonder whether it was any more than a dream.

Whether we like it or not, the glory of God does break through into life in the most unexpected places, and sometimes the least likely people, as far as human judgment is concerned, prove the most available for God's purposes, and the most receptive toward his revelations. The Divine Light is no respecter of persons!

Eight hundred years before the time of Christ it was an underprivileged, poor herdsman of Tekoa, an agricultural laborer, Amos, who became the greatest prophet of his age.

Wilderness solitudes and the silence of great plains may be a better environment for the reception of divine messages than great cities and great schools. It is receptiveness that matters rather than social privilege. Thus poor men have sometimes been filled with good things while the rich have gone empty away.

Sir Edward Elgar, who died several years ago, held that the universe was full of music. He said that when he was composing he went out into the

solitudes of nature and listened. He said he did not invent the music, and he ought to know! He said he received it! Music then is a gift, a revelation to one who has a sensitive ear and a receptive mind and heart. Elgar in that way received "The Apostles" and "The Dream of Gerontius."

Sibelius lives way out in the country in Finland in an isolated spot and says,

"We love the quiet out here. There is less to distract one from listening to the *voces intimae*."

Music in inexhaustible variety is all about us for those who have ears to hear, but without the attuned ear and quiet spirit, men go away empty. For the musician there are endless mysteries beyond the threshold of silence.

On those silent plains, simple shepherds found themselves in the presence of great mysteries. Beyond the threshold of silence they heard the mystic music of an angel song that by reason of its beauty and hope has haunted the world ever since.

II

The Christmas legends ought to teach us that if we are to find God anywhere, and get new insights into life through communion with him, we shall have to do it as we go about our common tasks.

The astrologers, whose business it was to study the stars, saw the star of the Child of Bethlehem and followed it. Their guidance came out of their task. They were educated men, cultured, probably rich. But God revealed himself to them in the same way as he did to the poor shepherds. Both groups heard God through the voice of their work.

Too often we try to separate the secular and the sacred. The temple of worship and the temple of work are not to be separated. They ought to be contiguous. The highest inspiration almost always comes to men in their moments of toil rather than in hours of leisure or hours of so-called worship.

Moses was shepherding when he saw the burning bush. Elisha was called from the furrow. It was while they were mending their nets that Christ first came to certain men and said that he would make them fishers of men. Even the apostle Paul, breathing out persecution against Christians, saw the new light while at work.

"The trivial round, the common task,
Should furnish all we ought to ask,
Room to deny ourselves, a road
To lead us daily unto God.

*Minister, Community Baptist Church, Scarsdale, New York.

If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice."

III

The whole message and teaching of Jesus is one great illustration of how every situation in life is instinct with great and divine possibilities. Jesus saw God and divine life everywhere. For him God was no philosophical abstraction, far removed in the thin air of speculation. He used the most commonplace and concrete figures to illustrate how God works. God is a farmer, Jesus said, sowing his seed on the good, bad, and indifferent soil. God is a farmer, a harvester, reaping the good and casting out the bad. Or God is a shepherd, not giving thought to the ninety and nine who are safe within the fold, but rather going out over the lonely mountains for the one lost sheep. Or God is a father, a Jewish father, the head of a household of brothers and sons.

Everywhere Jesus looked he saw the glory of the Lord and he conceived it his mission to try to make others see the divine in the human, the hidden glory in that which did not look so glorious on the outside.

Saint Francis of Assisi was the great man of the twelfth and thirteenth centuries. Henry Adams said of him that "he was the nearest approach the western world ever made to the Oriental incarnation of the divine essence." Anyone who knows anything about him knows that this is true. He was more like Christ than any man who has lived since and his likeness consisted in the fact that he found God in the most unlooked-for places. He found divinity and glory where others would see only the commonplace. The birds were so lovely that he could preach to them. The fire was something to which he could talk. The world's gorgeous things meant nothing to him. He could give them all up and find all his satisfaction in utter simplicity of life, because for him simple things were instinct with glory.

In Saint Francis' day Christianity did not mean much to the common people anywhere in Europe, and Christmas meant nothing at all. The sacred rites of religion were couched in a language which the European peasants could not understand. They had only the vaguest notion of what the teaching of the church meant. Theology was almost wholly concerned with the death of Christ and it was a bloody theology which was not particularly winsome or attractive. Over the whole mediaeval world lay the broad shadow of the cross.

Then Saint Francis came along. He

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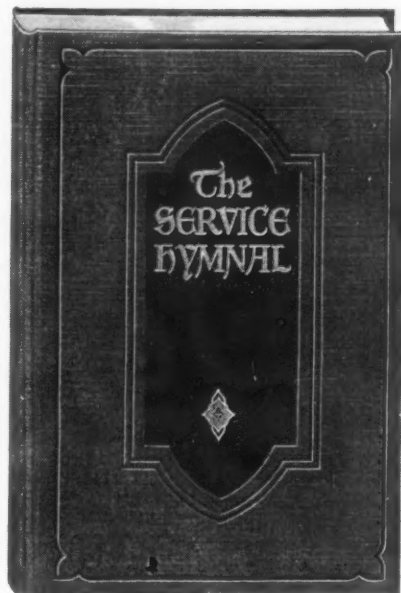
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loved the flowers and the birds and the springtime. Matthew Arnold said of him that "he had a profound popular instinct which enabled him more than any man since the primitive age to fit religion for popular use." He brought to the human heart the happy humanities of Christ. He tried to make men see that Christ lived in the flesh; that Christ was not an abstraction or theological doctrine, but a pulsing, living,

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When it came around to Advent, in the little church in Greccio not far from Assisi, Saint Francis had an ox and ass, a manger, and all the common fittings of a stable brought right into the church. When Christmas Eve arrived, the towns-people came into the church

(Turn to page 147)



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Used-to-Be Christmas

(From page 140)

on the stage gives them something to eat so that their hands and the little pockets at their sides are crammed full.)

JESTER: Now, away with you. (He shoos them down the ramp. They pause in front of the fireplace and begin to eat.)

(A trumpet blows at the entrance. **JESTER** dashes to door to see what is up, turns and shouts.)

JESTER: The Boar's Head!

(There is a chorus on stage of pleased excitement, everyone from the **LORD** down to the smallest child repeating, "The Boar's head!")

(The **BOAR'S HEAD PROCESSION** forms at the entrance. The two **PAGES** first, with trumpets. **FOOTMAN** clearing the way, **BUTLER** bearing the Boar's head on a huge platter, **CARVER** with an enormous knife, **MAID** with a steaming pudding. **SERVITOR** with a great Christmas pie. **JESTER** clears the way. **CAROLERS** sing from the side, THE **BOAR'S HEAD CAROL**. The procession makes its way through the hall, up the ramp and onto the stage. **LORDS** and **LADIES** sit around the table.)

MAID: (Placing her dish on the table, speaks in a high treble.) The pudding!

FIRST SERVITOR: (In a deeper voice.) The Christmas pie!

SECOND SERVITOR: (In a still deeper voice.) The wassail bowl!

BUTLER: (In a terribly deep voice.) The Boar's head!

(Carver pretends to carve head. The servants all step back and take their places behind the table. **LORDS** and **LADIES** pretend to feast. **JESTER** is everywhere at once, or if he can do tumbling act, this is a good time for it. Outside the door, a song is heard. **JESTER** runs down ramp to investigate and shouts back.)

JESTER: Waits, your Lordship!

CHILDREN: Oh, Waits! Waits!

LORD: Bring them in.

CHILDREN: Sing for us.

(Jester leads **WAITS** down and they group themselves on the ramp. The **WAITS** are a ragged little group of children of both sexes and various ages. One of them carries a little leathern purse. They sing "Here We Come A-Wandering." When the song is finished the **MAID** serves them apples, etc. The **LORDS** each put a penny in the little purse. **JESTER** takes them down to the fireplace to warm themselves.)

MUMMERS are heard knocking and calling at the door. "Merry Christmas."

JESTER: (From door.) These be Mummings, sire, shall I . . . ? (He makes a gesture of shutting them out.)

LORD: Mummings, eh? Well, what have ye?

PROLOG of the **MUMMERS:** (Coming forward.) A right good play, your Lordship, which we fain would perform for thee.

LORDS and **LADIES:** Oh, let us see the play!

LORD: Well, let it be performed here by the fire. And, after the play - - - (Here the **LORD** may announce so that all can hear, the folk-dancing that is to follow, and the **TABLEAU** which they may view on their way home.) Now, let us see the play.

(**JESTER** arranges a place in front of the fireplace for the **MUMMERS** to perform. The **MUMMERS** have come in and are warming themselves before the fire and setting out anything that may be necessary for their performance. A good play to use here is the little play called THE **CHRISTMAS GUEST** by Constance Mackay, especially if an offering is to be taken or if the entertainment is arranged as a benefit. One of the rollicking old mummings, plays from Sir Edmund Chamber's THE **ENGLISH FOLK PLAY** may also be used. While the play is in progress, those on stage arrange themselves so that they can hear and see, the **CHILDREN** sitting on stools and everyone being attentive.)

LORD: (At the close of the performance.) A right good play. Has it not made all of us here wish to share our good gifts with those who have less than we. In our own city there be those this night who lack food and warmth and all things needful. Let the Carolers sing again and let baskets be passed around so that if any here be minded to give, he may give now of his own bounty to those who are in need.

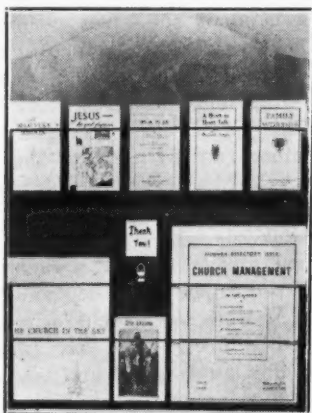
(**CAROLERS** sing "Carol, Brothers, Carol." Offering is taken. Then the **CAROLERS** break into one of the merry old carols, "Wassail All Over Town" is a good one. **JESTER** begins to play tricks on those in the audience. If punch is to be served, the **MAID** and **BUTLER** may take charge. A general social good time may follow. Or, if the room is suitable, a Virginia reel or other folk dances in which all may take part. At the time arranged, the **TRUMPETER** blows at the door again, the **CAROLERS**, grouped at the entrance, begin to sing "O, Come All Ye Faithful" and, led by the **LORDS** and **LADIES** who are subdued and quiet now, the **Guests** pass out of the Manor Hall and homeward through the chapel where a tableau of the nativity has been ar-

ranged and lighted and where the lovely words of the "Coventry Carol" are being sung by a soloist. The chapel should be very dimly lighted and enough of the performers mingling in the homeward-bound audience to insure a passing from the gay mood of the Manor House to the quiet benediction of the tableau.

No book that I have discovered contains all the suggested songs but most of them are fairly familiar and, if not available, suitable substitutes may easily be made. It is important, however, since this is a party, to keep to those which are somewhat lighter in mood and movement.

TRACT RACK NEEDED IN YOUR CHURCH

One of the interesting signs of the times is the increasing use of tracts in church work. Every church which uses this kind of ministry needs a suitable display rack to classify the material. We have seen one recently which seems



to fill the bill in an excellent way. It was designed by W. Refus Rings, a Lutheran minister of North Baltimore, Ohio, who heads a committee of his synod to provide tracts to the churches. It is all metal and is made to hold tracts of varying sizes. The cost for the rack complete is but \$4.25, delivery extra. If you are interested in it write Mr. Rings, asking for a description. Or address an inquiry to *Church Management*. This would be a splendid item for some benevolently minded class or individual to give the church for Christmas.

The Glory of Common Place (From page 145)

to see a living picture of the birth of Christ. The manger was filled with hay. The animals were led to their places. The scene was prepared as it may be seen now through all the churches of Southern Italy—a reproduction, as far as people know how, in startlingly realistic detail, of the surroundings of the first Christmas.

That picturesque and dramatic way of creating an impression made a change in mediaeval Christianity. Saint Francis made Christ become a living reality for people for whom he

had been in the past only a religious abstraction. The beauty and the simplicity of the life of Christ was brought home in such beautiful ways that it made Christianity joyful. After Saint Francis, the mediaeval Christian went out to sing Christmas carols—to live out a happy, joyous religion. Because Francis was so simple and could see the divine in the simple, he brought home, to the people of his age, not only Christmas, but the central thing in Christmas, Christ.

We find God down in life, not off in the rare air of abstractions. Out in California several Christmases ago an image of the Christ-Child disappeared from a creche on the altar of a Roman Catholic church. Someone told the priest that a little boy was riding that image around in his express wagon. The priest found the boy, and instead of questioning him in a scolding tone, he said in a quiet voice,

"My son, where did you get that image and why are you riding it around in your wagon?"

"I prayed to the little Christ-Child for a new wagon for Christmas, and I promised him that if I got it, he should have the first ride in it," the boy replied.

I fancy that if Jesus or Saint Francis were living today and trying to tell men how and where to find God and the deep values of life, they would see in that story of the little boy and the express wagon and the image of the Christ-Child much more of glory and religious devotion and life, than they would in all the abstractions of the philosophers. For in some simple incident like that in life all the glory of God, and Christ, and Christmas breaks through.

"How silently, how silently

The wondrous gift is given!

So God imparts to human hearts

The blessings of his heaven.

No ear may hear his coming,

But in this world of sin

Where meek souls will receive him still

The dear Christ enters in."

PLEA TO STRENGTHEN RELIGIOUS SYSTEMS

Atlantic City, N. J.—Concern over the future of religious as well as economic and political freedom in this country was voiced by H. W. Prentic, Jr., as spokesman for the National Association of Manufacturers, in addressing the convention here of the National Paint, Varnish and Lacquer Association.

Business men must maintain and strengthen the economic, political and religious systems as a safeguard against highly centralized federal control, amounting to dictatorship, Prentis, a vice president and director of the manufacturers' association, told the more than 1,000 convention delegates.

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The Silent Night

A Worship Service arranged by Frederick W. Cropp, Jr. and used in the First Presbyterian Church, Wheeling, West Virginia. To conserve space only the hymns and poems less familiar are given in their entirety.

I. THE VESPER HOUR

The Prelude.

The Call to Worship—"Silent Night"
—(Girls' Choir).

The Processional—A Latin Carol—
"Adeste Fidelis."

II. THE SUNSET

The Sermon Lesson—Luke 2:1-20.

A Slovakian Carol—"The Light of Bethlehem"—(Children and Adult Choirs).

III. THE TWILIGHT

A Christmas Soliloquy—A Shepherd Muses.

A strange business this, watching dumb sheep! While my friends lie warm in their beds at home I shiver here in the dark. Why? Only because I need the few pennies I shall receive when the night has gone and the owner of the flock returns. Those others there, and yonder, and up on the hill huddled about the fire,—they have been doing this for years. They are a strange lot, different from any other men I know. They hear things in the night which my dull ears are but learning to catch. Their eyes pierce these shadows and see as though it were day. And how proud they are of this humble work. Ah, they say, Father David was a shepherd and he became a king! A king! How our people need a king! And old Jacob said last night that when Messiah does come, which please the Lord he may do soon, it is written that "He shall feed his flock like a shepherd." Perhaps when all the artizans have been forgotten, and the tradesmen and the soldiers lost in the darkness of time, we shall remember some great good shepherd. There may be dignity in this work—and at least I can think these thoughts better here than in the market place, and I can look up into the heavens at these stars, as the sands of the seas for number.—Look at that star—it grows and grows!—How light the whole earth is! I can even see the white tiles of Bethlehem there to the south—and, Lord God of the Shepherd King, whence comest thou, O shining one? Who art thou?

(Fear not, for behold I bring you good tidings of great joy, for unto you is born this day in the city of David

a Saviour which is Christ the Lord).

A Bohemian Carol—"The Angels and the Shepherds"—(Women of the Choir).

IV. THE EVENTIDE

A Christmas Poem:

IN BETHLEHEM

"'Twas night in little Bethlehem,
All calm and clear and mild,
And tenderly, with voice and touch,
A mother soothed her child;
'Sleep little one, the day is done,
Why do you wake so long?'
'O, mother dear, I seem to hear
A wondrous angel song.'
'Not so, my son, my precious one,
'Twas but the wind you heard,
Or drowsy call of dreaming bird,
Or osiers by the streamlet stirred
Beneath the hillside trees;
Some bleating lamb that's gone
astray,
Or traveler singing on his way
His weariness to ease.
Rest, little son, till night is done,
And gloomy darkness flees.'
Yet, while she spoke, the shepherds
ran
In haste the road along,
To find the mother and the babe,
For they had heard the Song.

"'Rest, little son, the night's begun,
Why do you toss and sigh?'
'A brighter star than others are
O'er yon low room hangs nigh.'
'Not so, my son, my darling one,
I see no gleaming star
That shines more bright than others
are;
'Tis but a lamp that burns afar,
Or glow worm's wondering spark;
Some shepherd's watch-fire in the
night,
Or traveler's torch that blazes bright
To cheer him through the dark.
Sleep, little son, till night is done,
And upward springs the lark.'
Yet, while she spoke, three kings had
come,
Three kings who rode from far,
To lay their gifts at Jesus' feet,
For they had seen the Star.
And so today, beside our way,
The heavenly portents throng,
Yet some there be who never see
The Star, nor hear the Song."
By Annie Johnson Flint.

A German Carol—"Away in a Manger"—(Children's Choir).

V. AN OFFERTORY INTERLUDE

An American Carol—"O Little Town of Bethlehem"—Hymn No. 121.

THE LEGEND OF CATHAY

"This strange country is called Cathay, and the ruler thereof is one Kublah Klan, a mighty warrior, who

by reason of his strong will and trusty sword has made himself lord of the whole land. His government is both wise and just, and is administered to rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts, to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers, and costly brodered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another so long as all be white. And so they keep the king's birthday."

White Gifts for the King.

An Organ and Piano Offertory—
"Jesu Bambino"—Yon.

VI. THE MIDNIGHT GLORIOUS

A CHRISTMAS PARABLE

Now the birth of Jesus was like unto a band of shepherds who, when they had heard the good tidings of great joy, some went straightway with haste, even unto Bethlehem and found the child lying in a manger and Mary, his mother. Others were of the opinion that they had dreamed a dream and would not go. Now it came to pass the shepherds who had seen the babe returned glorifying and praising God for all the things that they had heard and seen. But those shepherds who had dreamed a dream but saw not the Christ did laugh aloud and wag their heads knowingly and would not hear the report of their friends. So shall it be even today when with faces shining we go from this ancient church telling the glad tidings of great joy. Some there shall be who will scoff and mock the holy vision we have caught. Let us pray in our hearts that they too may find the babe, wrapped in swaddling clothes and lying in a manger.

IN THE LONELY MIDNIGHT

"In the lonely midnight, on the wintry hill,
Shepherds heard the angels singing,
'Peace, good-will.'
Listen o ye weary, to the angels' song,
Unto you the tidings of great joy belong.

"Tho' in David's city angels sing no more,
Love makes angel music on earth's darkest shore;
Tho' no heav'nly glory meets your wondring eyes,
Love can make your dwelling bright as paradise.

"Tho' the child of Mary, sent from heav'n on high,
In his manger cradle may no longer lie,
Love is king forever, tho' the proud world scorn;

If ye truly seek him, Christ your king
is born."

A Carol—"In the Lovely Midnight"—
(The Girls' Choir)—Howard.

VII. THE NOCTURNAL PILGRIMAGE

A CHRISTMAS MEDITATION

"Except the Christ be born again to-
night
In dreams of all men, saints, and sons
of shame,
The world will never see his kingdom
bright.
Star of all hearts, lead onward through
the night
Past death black deserts, doubts with-
out a name,
Past hills of pain and mountains of
new sin
To that far sky where mystic births
begin.
Where dreaming ears the angel song
shall win.
Our Christmas shall be rare at dawn-
ing there,
And each shall find his brother fair,
Like a little child within:
All hearts of the earth shall find new
birth
And wake, no more to sin."
By Vachel Lindsay.

BECAUSE A CHILD WAS BORN

"Still Bethlehem the town
Lies where it lay long years ago,
Its olive orchards basking in the sun,
Its hillsides set with lilies red and
white.

"Still brown-faced children play
Through crooked streets
And wander on the hills;
Still men sow seed and harvest grain;
Still women bake;
Still runs life's endless circle
Round and round,
And common days are filled with com-
mon toil.

"But all the world
Goes the more bravely to its task
Because once, long ago,
A little child was born
In Bethlehem."

By Reba Mahan Stevens.

An English Carol—"God Rest Ye
Merry Gentlemen"—(Adult Choir).

VIII. CHRISTMAS DAY DAWNS A CHRISTMAS PRAYER

"Our Father in heaven, we thank
thee for the return of the Christmas
season—freighted with golden mem-
ories of hallowed associations and
blessed relationships. We thank thee
for the tender sentiments, the gener-
ous impulses, the altruistic responses
that come easily to the very surface of
our hearts and send us on our happy
road of service in thy name. We bless
thee for every heart made lighter, for
every burden lifted, for every path
made smoother, for the happiness
brought to little children, for minis-
tries extended to the forgotten, for the
ennobling spirit of brotherhood abroad
in the land. We thank thee for these
benefits of Christmas.

"Our deepest gratitude, dear Father,
must ever be voiced for the gift of
Jesus, thy son, the anniversary of

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tains a collection of songs, stor-
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whose birth we celebrate. We thank
thee for the coming of the Christ-
Child and for his beautiful life of
teaching and service. We thank thee
for his sacrificial death, his glorious
resurrection and ascension and the
hope that is ours through the grace and
power of the living Christ, our Savior
and Lord.

"In the face of thy marvelous good-
ness to us, we pray for the presence
of thy spirit in our lives that we may
walk gently, move helpfully, and wit-
ness effectively for thee. We would
(Turn to page 151)

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A Teacher's Agreement

A VERY interesting and helpful covenant between the church school teacher and his church has been worked out by Dr. Norman E. Richardson of the Presbyterian Theological Seminary of Chicago. We are reproducing it below. It is printed in the wide column to make a satisfactory reprint. Churches which may desire this in a four-page folder may secure them from *Church Management* at 25 cents per dozen or \$1.50 per 100.

The first page of the folder will contain the following introduction by Professor Richardson:

Teachers hold a unique and sacred relationship in the church.

Jesus Christ, himself, relied upon teaching in his endeavor to mediate his gospel.

The church which he founded is under obligation to carry on the teaching tradition of the faith.

It is honor bound to give intelligent and generous support to those who are chosen to continue the teaching ministry of its founder.

No less is the teacher bound to cherish the educational efficiency of the Master Teacher.

A COVENANT

By and Between

-----and the
----- Church
-----, Pastor
In view of my acceptance of the privilege and duty of co-operating with others in the educational program of the above church and with the desire of becoming a workman who does not need to be ashamed, I agree to maintain the following standards, to the best of my ability, during the period covered by this agreement, namely, from-----
-----to-----

As a teacher, I will endeavor to:

1. Be regular in attendance.
2. Be present early to greet the pupils upon their arrival.
3. Keep the records carefully.
4. Maintain discipline.
5. Spend adequate time in general and specific preparation for each lesson (not neglecting the cultivation of the devotional life).
6. Worship with the pupils during periods in which they are expected to hold communion with God.
7. In case of unavoidable absence, notify superintendent and aid in getting a substitute.
8. Improve my teaching by attending special training courses, when they are available, and by reading approved literature on the subject of leadership.
9. Follow up absentees and visitors.
10. Live an exemplary life in both moral and religious matters.
11. Attend monthly workers' conferences.
12. Understand the pupils and their background.
13. Consult with my superiors before substituting new curriculum materials for that which has been approved.
14. Be alert to make friendly contacts with pupils outside of the class room.
15. Co-operate, cheerfully, with other teachers and with the officers of the school.

The above church, recognizing its responsibility for nurturing the religious life of its present and future members, agrees to facilitate the work of the teacher in the following ways:

1. Provide a meeting place for the class, with as great freedom from distraction as possible.
2. Provide adequate heating, lighting, ventilation, and cleanliness.
3. Provide helpful lesson materials, maps, blackboards, and other aids in teaching.

Silent Night

(From page 149)

rededicate our poor selves to thy service; we would again consecrate to thee whatever capacities thou hast given us and would beg thee to use them wherever and in whatever way thou wilt, for the working out of thy mission.

"May the message of peace and brotherhood that first found human lodgment in the hearts of Judea's simple shepherds fill our hearts at this season, and may our lives yet be used to ascribe the highest glory to Jesus, our King—for we ask it in his name and for his sake. Amen."

Christmas Vol. VI P. 9.

An Anthem—"Beautiful Savior"—
(Adult Choir)—Christiansen.

The Benediction and Response.

The Organ Postlude.

WHY CHRIST CAME

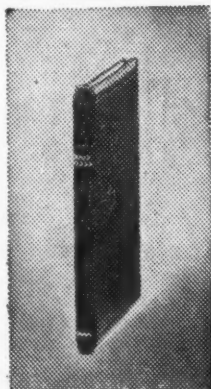
A southern city for years has had a remarkable superintendent of schools who understands child life. Not long ago he went into a primary school and asked the little folks a question, which most of you would have difficulty in answering—"What is the most wonderful thing in all the world?" You may be sure he got a wide variety of answers.

"To be a Babe Ruth and knock the ball right over the fence," suggested one lad. "To have a new dress," answered a girl. On and on ran the varied answers. Finally one little girl timidly held up her tiny hand and said, "The most wonderful thing in all the world would be just to grow and grow and grow forever."

"I came that they may have life, and that they may have it abundantly." What does this tell? It means that Christ will enable men to grow and grow forever in all the finer things of life. He came to unify and to expand human personality that it might develop into God's splendid purpose. The words of that little girl explain this saying of our Saviour: we might put it thus, "I came that men might grow and grow forever." From *Facing Life's Questions* by Hunter B. Blakely, Jr. Fleming H. Revell Company.

4. Conduct helpful workers' conferences.
5. Provide moral support and backing for the teacher.
6. Provide textbooks and other literature to aid in preparation and study of the lesson materials.
7. Make available suitable magazines and other materials needed for the teacher's general improvement while in service.
8. Provide sympathetic supervision and counsel.
9. Encourage parents and guardians of children to co-operate.
10. Co-operate with other churches, when advisable, in maintaining a leaders' training school or courses.
11. Make available whatever money is needed to pay the cost of maintaining the school.
12. By prayer and social recognition, to aid the teacher in every possible way.

-----, Teacher
-----, Church Representative



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5 And it shall be as when the harvest-
man gathereth the corn, and reapeth the
ears with his arm; and it shall be as
he that gathereth ears in the valley of

ch. 3. 28.
Or, regard
my set
clothing.
ch. 10. 16.

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Youthful G-Men

By Harriet Virginia Betz

Do your children rush to radio to listen to the G-men and then rush out to play gangster? Here is a real issue which parents and educators must face. Miss Betz of Cleveland, Ohio, presents her version of the matter.

LET it be understood from the very start that I am not a mother—just an old-maid aunt. But, must one know marriage and motherhood before it is possible to see and recognize the pitfalls yawning at the feet of our young and very young? Pitfalls furnished by modern inventions! Pitfalls aided and abetted by companies and individuals who profit enormously because children are eager, courageous and all too impressionable! Pitfalls leading the way to crime and gunfire! Pitfalls tolerated and even welcomed by parents because for an hour or so “they keep the children quiet”!

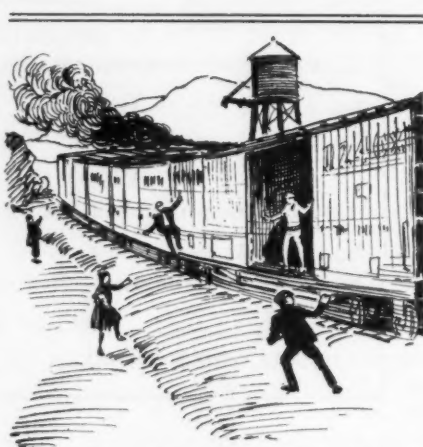
Oh, yes, I've heard those words time and again.

Among my family and married friends there is no child over the age of ten, and every one of those children scampers to the radio every afternoon to listen to “Terry and the Pirates,” “Dick Tracy,” “Orphan Annie” and heaven knows how many more. Most of the youngsters are of school age, some in kindergarten, others haven't started yet. But, all of them—boys and girls alike—have grown to depend on the radio for their amusements.

It is demoralizing mentally and physically. It dulls their capacity for creative and constructive thinking. It furnishes them with weapons of play—weapons that will one day inevitably lead them out of the “paths of righteousness.”

From the standpoint of physical health alone, it is obvious to the most unthinking of us that when a child comes home from school, after at least five hours of studying indoors, he should be out in the open, dressed in old clothes, accumulating all the dirt and mud his small body can carry. There are fewer germs feared by pediatricians in good honest soil than at the musty, dusty, furniture-polished radio. There are fresh air, sun, clean grass, healthy games.

Not long ago I spent a week with my sister on her semi-farm. She and her husband have provided me with two fine nephews, Walter, aged 6½, soon to enter the third grade, and Bill



In How Far Is Modern Radio Responsible for This?

Jr., aged 5, ready for the first grade. They are real boys. They fear absolutely nothing under the sun with one exception, that of being a “sissy.” A typical exception and one with which their parents are wholeheartedly in accord.

I had been there a few days before I realized that both boys spent about an hour every afternoon at the radio. I was curious and “listened in” with them. Before the program was well under way I called Marian. Together we sat through it with the boys. They shuddered when Terry fought it out with the pirates. They sat in tense and curled-up stillness when Annie's enemy of the moment laid his ghastly plans for capture and revenge among savage tribes of Indians. They howled with glee when Dick Tracy finally got his man, and then they added in a tone of reflected glory, “That was a good fight the gangster made.”

Gangsters and Soldiers

There was more—much more and when it was over the children went outdoors to play—not the good old games of tag, hide and seek and marbles. No! They played gangster and soldiers. The air split with their wild angry shouts, their imitations of the crisp rattle of machine guns, their groans of the dying! Their favorite snarl, “Stick 'em up, you rat!” profaned the flowers and trees and cool spring sunlight.

It was all so terribly real to them that that night Bill Jr. wakened screaming that the pirates or bandits had him and were going to kill him. It wasn't the first time he had wakened like that.

Here in the city of Cleveland there has just been completed a drive for a large sum of money with which to build and furnish new and separate facilities for the Y. M. C. A., to be used, of course, for the benefit of those who lack the advantage of a fine home life and a higher education. The great plea was this—to furnish a source which could train and educate young men and boys so that when the time comes we will have leaders of intelligence and moral integrity to take the helm.

Many of the men and women who took part in that tremendous drive are parents of grammar school aged children. They, like most of those blessed with so-called advantages, very naturally assume that their offspring are in good hands. “Our maid is simply grand with the children” or “the youngsters of the neighborhood all play together. They have sides for something or other.”

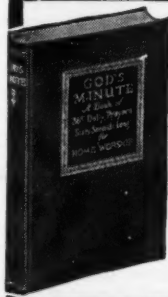
But, have these parents ever studied their children at play? Have they seriously tried to follow the intricate workings of their minds? Don't they realize that their children are mentally taking the exact route from which the waifs of the streets are being detoured through the activities of the Y. M. C. A.?

J. Edgar Hoover is doing a fine piece of work and deserves all the laud and glory that come his way. But, is it right to enroll children, little more than babies, in a group called the Junior G-men? I say NO! emphatically. And I say it in spite of the fact that the characters of the G-men and Dick Tracy, too, are irreproachable.

The truth of the whole matter is that, while the Junior G-man badges are worn and exhibited with pride, the glamour, the thrills and the excitement are those of the gangster. Just take time out to listen to the children at play. You will hear something like this: “Johnny, you can be the G-man. I want to be the gangster.” And almost invariably you will find that it is the older boy who plays the role of the rough, tough, anti-social character.

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get the youthful joy of forbidden pleasures. We take it so for granted that we forget that the police and government officials are merely doing their duty, while the gangster stands alone against society. Can we deny an ever so slight feeling of pity when we read that one man was shot down, as mercilessly as he may have deserved—shot down alone and fighting? Can any of us deny a seldom-expressed longing for a life of color and excitement? Can we turn away from the irresistible appeal of bands, uniforms, flying flags, marching feet? If our toughened emotions can be so easily stirred, what must be happening in the minds and hearts of those mere infants who haven't lived long enough to reach a state of insensitivity?

Not long ago Walter started out to school with a toy gun stuck in his trouser belt. His mother confiscated it and Walter howled in anguish that he and two other boys were planning "to hold up the school that afternoon." Walter is just one perfectly normal boy out of many millions, and if his conception of glory is that of gun-toting think what the nation-wide situation must be.

Surely the companies who advertise and sell healthful foods for growing boys and girls can be persuaded to change their tactics. They can be made to see the necessity of replacing crime and bloody adventure stories with something more in keeping with youthful minds. And parents are the only ones who can bring about this change. Listen to your children's radio programs, listen to them at play and then ask yourselves—What has happened to Tom Sawyer and Huck Finn, Robin Crusoe. The Swiss Family Robinson? and all the rest that you and I grew up on? Those stories are full of fun, thrills, and excitement, and with the one exception of Injun Joe, there isn't a criminal in the lot.

We talk, preach and pray for peace and peaceful citizens, yet at the same time we unthinkingly fill our children's heads with guns and banditry—horrors of every description. And we can't shrug off the responsibility with

the thought that "they are so young it doesn't mean anything to them. They'll forget all that."

Will they forget? Physicians say that during the first year of a baby's life it is learning the foundations of speech. How much more important to lay a sound foundation for that child's attitude toward his coming civic life and possible leadership. And how great the opportunity to work with young, impressionable and as yet unformed minds.

When Marian snapped off the radio switch that afternoon not so long ago, she turned to me and said, "That settles it! No more of these programs for my boys. 'As a man thinketh so is he.'"

England Faces Crisis

(From page 137)

sacrifices of broken hearts and contrite spirits. This does not mean an other-worldly piety. It means building altars where men learn to pray, for without that there is no vital religion. But it means also the exposition of Christian truth, judging all issues by Christian principles, a spirit of dedication to the will of Christ so that men will go forth into a dangerous world inspired by the hopes and vision of the kingdom of God. Where altars are truly prepared men will guard themselves from panic and senseless fury; they will keep a discriminating mind in the midst of lies and tales of atrocities; they will live in the spirit of him who died on a cross and prayed for those who crucified him, and they will strive to continue in this spirit even though their own children are slaughtered before them. And when the fury spends itself and the war-makers retire to obscurity (and many who show heroics at the beginning of wars are arrant cowards at the end of them), they will rise with words of healing on their lips, building, building, building with the fragments that remain. The spirit is the same be it peace or war. And nothing is more necessary than this ministry of edification and reconciliation.

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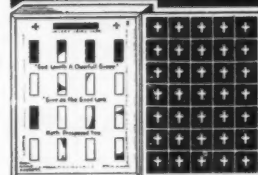
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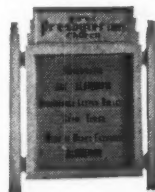
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Religious Thinking

Right and Wrong by William P. King. The Abingdon Press. 244 pages. \$2.00.

In *Right and Wrong* Dr. William P. King, editor of the *Nashville Christian Advocate*, has given us a valuable contribution toward helping to solve the prevalent moral confusion of our day. Dr. King starts from the conviction that there is an absolute standard by which was are to be judged. "The distinction between right and wrong reflects a reality at the heart of things."

The book is in two parts. Part I deals with the factors that obscure the distinction between right and wrong. We cling to tradition instead of being zealous in the quest of truth; we estimate values by size and origin; we indulge in wishful thinking—making outside agencies the scapegoat for our sins, and placing too "much responsibility on God—and sometimes on the devil"; we place Mammon above God, Caesar above God, and the material above the spiritual.

In Part II Dr. King presents the determinative tests by which we may know right and wrong. There is the guidance which comes from our own consciousness of moral discrimination and from the drive of the moral imperative. Furthermore, nature is an ally of the good, it backs moral conduct.

"Who sets his feet on law's firm track

The universe is at his back."

Another test is that of workability—the effect conduct has upon one's own personality and on society. We can submit our actions to the test of spiritual imagination. We are exhorted to visualize the publicity of a proposed act; to look upon our decision in the light of the afterthought; to look at ourselves as we look at others. The moral guidance of great personalities is another invaluable aid in determining what is right and what is wrong. A resource which is available to all of us is the voice of God as he speaks to us in the "still small voice."

Right and Wrong is a very practical book filled with suggestions for religious workers. Ministers will find it helpful in dealing with those who are confused and stumbling. Laymen will find it easy to read and the discussions will throw much needed light on the moral problems which confront them.

C. R. B.

Rethinking Religion by John Haynes Holmes. The Macmillan Company. 249 pages. \$2.25.

For over a quarter of a century the author has been a distinguished preacher in New York City, first as a Unitarian and later as a complete Inde-

pendent. Across the years he has written many books and pamphlets and at least one play, all of them dealing with religious and ethical problems. Always Dr. Holmes has been an advanced liberal and during the World War he proclaimed himself a pacifist. In this latest book he expounds his conception of religion. He is a very frank humanist who rejects supernaturalism in all its forms and insists that both Roman Catholicism and Protestantism linger on as outworn superstitions which intelligent men and women have discarded for a long time. But Dr. Holmes is anxious to preserve the fruits of Christianity even if he denies its roots and he has high praise for the virtues of the good life. He actually manages to work out to his own satisfaction conceptions of God, prayer and immortality. Schweitzer, Kagawa and Ghandi are his three chief saints of our time. It is all put very charmingly, clearly and honestly, but not convincingly, in twelve chapters.

F. F.

The Right to Believe by J. S. Whale. Charles Scribner's Sons. 132 pages. \$1.25.

The author is the president of Cheshunt College, Cambridge, and this past summer lectured at the Princeton Seminary Summer School, the Northfield General Conference, Chautauqua and Summer Schools arranged by the Board of Christian Education of the Presbyterian Church, U.S.A. This contains the substance of these lectures. President Whale deals with the primary postulates of Christianity in his eight lectures, for example, Christ as Redeemer, the Church as the Body of Christ and the Life Everlasting. In his treatment throughout he recognizes the difficulties which the present-day Christian confronts in the conflicting loyalties of experience.

In such a brief treatment much either has to be omitted entirely or treated with extreme brevity. To some extent the book suffers from the fact that the author attempts to say too much in too little space. Nevertheless it is worth while because it allows us to share the convictions of a rising Christian leader of Great Britain on the main themes of our faith.

F. F.

The Case for Theology in the University by William Adams Brown. The University of Chicago Press. 124 pages. \$1.50.

The background of this little book is of more than ordinary interest. In his book, *The Higher Learning in America*, President Robert M. Hutchins of the University of Chicago criticizes the lack of unity in the curriculum of the American university of today and suggests that it be unified by centering its intellectual activities about metaphysics

in somewhat the same way that the university of the Middle Ages made its chief approach through theology. Dr. Brown's book is fundamentally a reply to the thesis of President Hutchins. The latter regards theology as inadequate to function as a unifying factor in the curriculum of today, but Dr. Brown strongly dissents from this point of view. The preface to this stimulating study is from the pen of President Hutchins himself, who states that the differences between the two positions are matters of detail rather than of principle.

Dr. Brown's three lectures deal with the place of theology in the modern curriculum. He discusses the lack of recognition of theological thought in the graduate schools of our country, explains the reasons for it and gives arguments for changing conditions in this regard. Dr. Brown makes a strong case for the laying of greater stress on religion and theology. Needless to say such subjects cannot be discussed without the consideration of some of the most vital problems of higher education. The result is a thoughtful, illuminating and highly significant book. Dr. Hutchins prophesies that it will stir up controversy. There is no doubt that it will. It sheds light, however, and not heat. It should be read by all who are in any way concerned with the problems of higher education in America.

L. H. C.

The Bible

A Guide to Understanding the Bible by Harry Emerson Fosdick. Harper and Brothers. 348 pages. \$3.00.

A new book from Dr. Fosdick has come to mean something different in the living and thinking of thousands of Christians in this country and around the world. Never has he failed to state the gospel constructively, convincingly, daringly and always in terms of what the truest scholarship has revealed. This book is no exception. It might almost be described as his *magnum opus*, the most significant offering he has made thus far.

The sub-title indicates what the author has attempted, "The Development of Ideas Within the Old and New Testaments." That development he traces out in six chapters of approximately fifty pages each. After an "Introduction" in which he describes his aims and methods and difficulties Dr. Fosdick expounds the following main strands of thought throughout the entire Bible: the idea of God, the idea of man, the idea of right and wrong, the idea of suffering, the idea of fellowship with God and the idea of immortality. The closing pages are taken up with approximate chronologies of the Old and New Testament writings, a selected bibliography, an index of subjects and names and an index of scriptural references. There is hardly a page throughout the six chapters which does not contain at least one footnote indicating a source in the Bible or some book of scholarship on the Bible.

What Dr. Fosdick has done, to put it briefly, is to interpret in popular form the results of the critical research on the Bible of the last two or three generations. When the movement began it caused alarm in the Christian fellowship, for it seemed as if it was tearing

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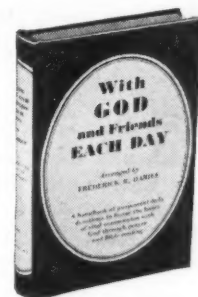
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factually demonstrable conception of a coherent development. The six ideas treated are the six main ideas of the Bible and all of them are related to each other. All six are first found in crude and lowly form and move on through twelve centuries of deepening and enlarging spiritual insight and experience on the part of Hebrew and early Christian to the richest form we gather together in our gospel.

An increasing quantity since the turn of the century there have been books which made available for the Christian following the implications of critical research upon the Bible. Some of these books have been excellent. None of them, however, has offered what is offered in *A Guide to Understanding the Bible*. As he has proved in his previous writings Dr. Fosdick has a genius all his own in summarizing, clarifying and expounding for the popular mind the findings of scholarship. Not a scholar himself in the strict sense he reads and meditates on the books of scholars, analyzes their contribution and then interprets his results in his vivid, dramatic and crystal clear style. The Christian fellowship has been waiting for such a book for some time.

The book should not be read hastily, but thoroughly and with a Bible at hand for constant consultation, as the author suggests. Probably many sermons this winter will be built up from the suggestions found in its pages. Certainly no recent book offers a richer mine for study by groups interested in the Bible. *The Meaning of Prayer* and *The Meaning of Faith* by the same author have had an immense circulation over the last score of years. It is to be hoped that this brilliant summary which casts a light upon the developing ideas of the Bible will have a similar influence.

A word of praise is offered to the publishers for the dignified structure of the book and the beautiful printing evident in its pages.

F. F.

Mark's Account of Jesus. A translation of the Gospel of Mark by T. W. Pym. The Choir Library. 60 pages. 60c.

Canon Pym of Cambridge House, Camberwell, England, has made a very free translation of the Gospel of Mark in an effort to make it readable and understandable to the modern mind. American clergymen and scholars who came in contact with the work are responsible for this American edition.

We would not do justice to the little book if we tried to make a critical analysis. The author was not seeking to do that. He wanted to show Jesus as he was revealed by Mark. The pages are opened with constant subheads, some of which have an amazingly modern ring. Among these, "Jesus and the Business men," "Sunday Observance," "Jesus' Enemies Try to Strip Him," show the approach.

In the introduction the author states, "Whenever there has been a choice between a technically accurate rendering and one which, though unscholarly, is at any rate more readily intelligible, the latter has been taken. For instance the use of the word Sunday for Sabbath, and of church for synagogue is no doubt, technically inaccurate, but this has seemed to the compiler to matter less than to secure that a plain reader should understand that the

church is for him today what the synagogue was to the Jew, and that Christ's teaching about the Sabbath day should be his guidance today about the Christian Sunday."

Miss Muriel Lester used this translation in her devotional talks in America and through her it has become known to many Americans.

W. H. L.

Church Music

Elements of Musical Notation and Conducting by Ernest O. Sellers. Broadman Press. 94 pages. 60 cents.

Music in the Religious Service by Ruth Pushee. Fleming H. Revell Company. 91 pages. \$1.00.

Studies in Hymnology by Mrs. Crosby Adams. Cokesbury Press. 96 pages. \$1.00.

Hymn Interpretations by Charles C. Washburn. Cokesbury Press. 119 pages. 40 cents.

Illustrated Hymn Talks by Stella O. Barnett. Fleming H. Revell Company. 90 pages. \$1.25.

Professor Sellers, formerly on the faculty of the Moody Bible Institute, is now director of music in the Baptist Bible Institute of New Orleans, Louisiana. Part One of his book is an introduction to the theory of music, written so simply that a beginner could make it his manual. All the musical terminology necessary to the directing of church music is defined. Part Two deals with the character, personality and desired equipment of the director of church music, and with the work of the conductor. The book concludes with a number of rules for conductors and a chapter on choir management.

Professor Sellers urges the use of a wide variety of hymns and gospel songs. He warns against the undue magnifying of the work and personality of the conductor and suggests that the music fit in with the purpose and plan of the service of worship as a whole.

Miss Pushee, a native of Massachusetts and resident of North Amherst, is a Master of Arts (Massachusetts State College) and has spent four summers in the School of Music of Smith College. She is a church organist and is active in congregational young people's work in western Massachusetts. Miss Pushee's book is a history of the relation of music to public worship. She describes the origin of music as being in religious expression, and then traces the story of religious music throughout the centuries, dealing especially with the last seven.

The book shows the author's familiarity with all phases of her subject. She treats the varied use of instruments in worship, the use of vestments and every kind of church music from the Gregorian Plainsong to the Moody and Sankey gospel songs. The closing chapter is a careful summary. An extensive bibliography adds value to the book.

Studies in Hymnology is also a history of religious music. The author writes with a background of a long and distinguished career as a composer, writer and teacher in collaboration with her husband, Crosby Adams. After having worked in several cities, they spent twenty-one years in Chicago, from which they went to their "House-in-the-Woods" at Montreat, North Carolina.

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Music lovers have beat a path to their door. Besides church music Mrs. Adams other specialty is the composition and teaching of music to young children. Niagara Falls, New York, is her native city.

This history begins with a study of the musical instruments of Bible times. The next chapter describes the Bible foundation of church music, with a good deal of attention paid to the Psalter. Mrs. Adams gives two chapters to the music of the Christian Church before the Reformation and the influence of the Reformation on Christian hymnody. She holds up the highest standards for use and appreciation of great hymns. A good bibliography and a song list of review questions, arranged by chapters make this book adaptable for use by a study group.

Charles C. Washburn, doctor of sacred music (Depauw) is professor of church music in Scarritt College, Nashville, Tennessee. He has come into recent prominence as a member of the tridenominational commission which produced the new *Methodist Hymnal*, as the music editor of the *New Cokesbury Hymnal*, and as the editor of the *Abingdon Song Book*.

His book of interpretations of hymns is of the highest order. It is not compiled to accompany any hymnal. A very small amount of attention is given to hymn tunes only in a few cases where some tune seems inseparably bound to some great poem. The purpose of the book is not to relate dramatic incidents concerning the writing or use of the hymns but rather as the title suggests, to make interpretations. Dr. Washburn has chosen eighty-two great hymns for his book. His choice includes a wide range chronologically from Stephen the Sabaite to Dean Earl Marlatt. In addition to the regular index, a topical index adds to the usefulness of the book.

Miss Stella O. Barnett, a Kentuckian by birth and training, is office secretary of the Long Run Association of Baptists, whose headquarters are in Louisville, where Miss Barnett has

spent most of her life. Several years ago she exhibited "The Old Rugged Cross" illustrated in chalk. From that inspiration she applied herself to the art of chalk talks for illustrating hymns, and has developed much skill. She has conducted several classes in this work.

In her book which is subtitled "How to sing and talk with chalk," Miss Barnett makes a unique contribution to hymnology. There is a brief description of materials and methods of illustrating hymns by chalk, and then sixteen hymns are given with pictures reproduced in black and white, but with detailed color instructions and talks for the reader to use as he too develops this skill. The author feels that any person can learn to do it. One might wish that more hymns (in the stricter sense) and fewer gospel songs were included.

E. S. S.

The Making of the Minister by William H. Leach. Cokesbury Press. 204 pages. \$1.50.

Maturing in the Ministry, by Eugene Dinsmore Dolloff. Round Table Press. 215 pages. \$2.00.

Books seem to come by pairs and here are two in the same general field. Dr. Leach has prepared a volume as a guide book for the minister through life. He begins with the home from which he comes, considers his training, his first parish with its disillusionments, the problems of maturing, the ethics of the parsonage and so on into the years of retirement. Dr. Dolloff, on the other hand, confines his interest to the many problems of maturing life of the minister.

The style of presentation is quite a difference also. The first writer is an editor. His pen is facile and he hastens to a point as though printer's space costs money. One finds the paragraphs characterized by terseness and accuracy. He deals in figures and mathematics. The second book is presented more from the point of view of

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the philosopher. The chapters are longer and there is more verbal adornment to the ideas than are given in the first volume.

There is some duplication but on the whole the books are distinct from one another. Both are worth the time of any minister; Dr. Leach's might well be read by the minister's family as well. It will make a fine guide to young men in college facing the ministry and is almost a necessity for seminary students.

We wish Dr. Dolloff had not been quite so complete in his chapter on the minister and women. We have never been able to believe that such a large proportion of ministers, as he intimates, are immoral in their relations with women. We do not share his egotism which insists that "there is something about every preacher which has a peculiar charm for women." We prefer the emphasis that Dr. Leach gives for the need of financial honesty. More ministers err here, this reviewer is sure.

But we would not want to recommend one book over the other. They are both good volumes and will be read for many years with appreciation.

E. F. G.

Ten Rules for Living by Clovis G. Chappell. Cokesbury Press, 178 pages. \$1.50.

This is Dr. Chappell's sixteenth book of sermons. The fact that his sermons have been so extensively published is an evidence of the demand of the reading public for them. And this demand is to the credit of the intelligence of those responsible for it. On one occasion when the present reviewer was browsing over a table of religious books, a man whom he never saw before or since turned to him and said, "Dr. Chappell is a good preacher." Many a time since as he has been reading the sermons of this Southern preacher these words have come into his mind.

The *Ten Rules for Living* in this instance are the Ten Commandments. Those who are familiar with the preaching of the author of these eleven discourses already know what to expect. Their titles give a clear idea of the trend of the sermons. The one dealing with the commandment against taking the name of the Lord in vain bears the caption, "Be Sincere," and that having to do with the sin of covetousness is entitled "Master Your Desires." As many sermons on keeping the Sabbath are rather ineffective laments over the decay of old-time piety, it is inspiring to read Dr. Chappell's fresh, vital and thought-provoking words. It is worth while to study these sermons as examples of the exceptionally skilful use of illustrations. As a book on the Ten Commandments this volume measures up to the one published almost seventy years ago by Dr. R. W. Dale of Birmingham and has, of course, the added advantage of being expressed in the language of our generation.

L. H. C.

Purity of Heart Is to Will One Thing by Soren Kierkegaard. Translated by Douglas V. Steere. Harper and Brothers. 207 pages. \$2.00.

Soren Kierkegaard has been recognized for some years as the immediate progenitor of Karl Barth, Emil Brunner and Karl Jaspers, and the thread

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of his thought can be followed in the writings of other continental thinkers. This Danish philosopher and theologian is truly "the father of dialectical theology." For many years his books have been translated into French and German but now we have available for English readers Kierkegaard's famous book, *Purity of Heart Is to Will One Thing*. The translator, who is Professor of philosophy at Haverford College and an author of several books on prayer and worship, has given us an excellent translation.

This book was written by Kierkegaard in 1846 and was included in the volume of *Edifying Addresses of Varied Tenor* that appeared in Copenhagen on March 13, 1847. Although written many years ago, this book contains devout meditations which are as fresh today as the day they were composed. This little volume was not written to instruct, to entertain or to provoke thought as some of our modern books on worship do but rather to "edify" or "upbuild" the reader's mind in the Christian faith. As Meister Eckhart once remarked: "There are plenty to follow our Lord halfway but not the other half." Our author knows this fact and attempts to "edify" the religious spirit of the reader to go the other half.

This volume could be very suitably used in private devotions, weekly prayer meetings, and sources of inspiration for sermon ideas. The sub-title of the book sums up the content when we read that it is a "spiritual preparation for the feast of confession."

W. L. L.

The Church of the Living Lord by K. O. Lundeborg. Augsburg Publishing Company. 177 pages. \$1.00.

The sub-title of this work is "A Practical Exposition of Paul's Epistle to the Ephesians." It is primarily a textual study with a homiletic emphasis. There is, however, an introduction dealing briefly with historical and critical problems. Of this several pages are devoted to a description of the ancient city of Ephesus and a discussion of certain phases of the life of the church within its bounds. This is followed by a section touching very briefly on the question as to whether the epistle was written to the Ephesians alone or to the circle of churches in the district. Dr. Lundeborg takes the latter view and gives convincing reasons for his position.

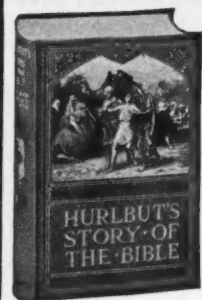
The theology of the studies is in the main intelligently conservative, although there are certain spots in which the author displays some lack of hospitality to the findings of modern scholarship. Most of the exposition is, nevertheless, scholarly, illuminating and helpful. We have here an example of textual analysis well done. As a result the book is replete with homiletic suggestions.

L. H. C.

Sermons by the Sea by George W. Henson, editor. The Abingdon Press. 120 pages. \$1.00.

Sermons by the Sea is composed of ten sermons which were preached at Ocean Grove, New Jersey, during the 1938 season. Following the custom established by former years, outstanding preachers of English-speaking pulpits made up the list of speakers this sea-

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C. R. B.

Theology

Contemporary Continental Theology by Walter Marshall Horton. Harper and Brothers. 246 pages. \$2.00.

There are many reasons for the writing of books but when Dr. W. M. Horton writes there is a need for such a book. *Contemporary Continental Theology* was written in response to many questions and criticisms made concerning a previous volume, *Contemporary English Theology*, which Dr. Horton produced some time ago. His readers asked, Why did he select English Theology, and exclude that on the Continent? Why did he not at least consider the theology over the border in Scotland? These and many other questions led Professor Horton to the conclusion that a volume describing the theology as found on the Continent was necessary.

In his first chapter the author presents a picture of what he calls "the rediscovery of orthodox theology." Here we find such theologians as Nicholas Berdyaev and Father Bulgakov interpreted as types of this orthodox theology. The revival of Catholic theology is discussed in the second chapter with Jacques Maritain and Erich Przywara as illustrations. The reviewer found the third chapter one of the most interesting summaries of German theology he has ever read. Dr. Horton traces the collapse of German liberal Protestantism in Germany. It would well repay any Christian minister or layman the time to read this tragic story of the breakdown of German liberal Protestantism. In this chapter we gain a clear interpretation of the positions held by such men as Karl Barth, Rosenberg, Hauer, Hirsch, Heim and Althaus in German theology. The last chapter covers a wide field, for the author discusses the theology of some writers seldom considered in American writings. Scandinavian theology is represented with such writers as Nygren, Aulen and the School of Lund. The personal touches which the author gives to his description of Dutch and French theology makes the reading not only

instructive but entertaining, for Dr. Horton is not writing from reference works but from actual experiences he has shared with many of the theologians of the period. His sketch of Protestant theology in Central Europe with the John Huss faculty in Prague as a center brings to the reader's mind the events of the year 1938. The last section of the chapter takes "a last look back at the Continent from Scotland." Dr. Horton shows that the Scots have done little with Eastern Orthodox, Roman Catholic or Swedish Lutheran theology. But the work of Barth, Brunner and Heim has nowhere received a more friendly welcome than in Scotland. The Scottish theologians are still good Calvinists although they have gone through many permutations. For that reason Dr. Horton wonders just how far the Barthian version of Continental Protestant theology has been accepted in its entirety.

A score of pages give the reader the author's "Conclusion" to his study. It is in these pages which we find not only several scholarly interpretations of trends but the author's own practical thoughts on the whole subject considered as his sub-title to the book indicates "for Anglo-Saxons." The book covers a need which has been long existent. It shows once more the reason for Professor Horton's recognition as one of America's foremost theologians.

W. L. L.

The God Whom We Ignore by John Kennedy. The Macmillan Company. 260 pages. \$2.00.

John Kennedy is the pastor of the Presbyterian Church in Cambuslang, Scotland. Ministering to a church with a membership of 1,800 and conducting a Bible class with an attendance of over 500, Dr. Kennedy writes from his own experiences and with a deep understanding of men. He deals with both the positive and negative sides of worship in chapters "Why Do Men Worship" and "Why Men Do Not Worship." Other chapters bear the captions, "The Lost Habit of Worship," "The Heart of Public Worship," "Reality in Worship" and "The Dynamic of Worship." Writing intimately from the Presbyterian standpoint the author deals with every item in their form of worship, pointing out the deep significance of each even to the benediction. He speaks of the importance of concentration on the part of the worshippers as essential as the content of the worship. The reasons why men stay away from church



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are enumerated, and among them are antiquated ideas of God that have not advanced since childhood days, the lack of the sense of God which has been destroyed by unemployment, worldliness, lack of fellowship, family quarrels, business success, love of pleasure and power, and idolatry.

Among the reasons advanced for church going are: (1) It helps the business of living by giving a surer touch and heightened inward competence; (2) It is a movement from the temporal to the spiritual; (3) It is an activity in which we are made aware of God; (4) It is an aid in handling the problems of life and getting on top of its worries and temptations; (5) It brings inspiration to face the hard things of life instead of running away from them and being cowardly; (6) It affords men a deep religious experience and does something for him he cannot do for himself; (7) It relieves the pressure of life by giving men wholesome refreshment; (8) The church is a great center of healing. Worship has a therapeutic value.

In the chapter, "The Secular Denial," the author deals with the teachings of Karl Marx very effectively. He says, "It is Marx who tricked the workers of life, which narrowed down their ex- of the world by his dismal philosophy pection to material satisfaction. He was quite sincere no doubt, but history is full of men who were quite sincere, but quite wrong. Jesus Christ takes up the conception of society where Marx lays it down and carries it into a realm of ultimate spiritual values."

The man in the street is not opposed to the church and he believes in the teachings of the church, but he wants Sunday as a day to do what he cannot do in the other days of the week. He looks upon the church as a "kill joy" but if he would stop to ask the meaning of life and look for a rational purpose for his existence he will find life is more than seeking promotion, or getting a larger salary, having a nice home, seeking happiness, or some form of personal gratification. His answer will be found in the teachings of the church and that involves a certain way of living—the way of faith and love. Men need not a certain set of beliefs but to make an experiment in faith. It is a book for preachers and laymen. Much of the material has to do with the minister and public worship and pastoral work but large sections also have to do with the responsibilities of laymen and parents. The book is worthy of a wide reading.

H. A.

Various Topics

Beauty Plus by Mary MacFadyen. Emerson Books. 272 pages. \$1.96.

The author of this book is a physician. She has thought to put into its pages all of her experience and reading which will be helpful to young women seeking health and personality. It is a woman's book but is not to be thought of as a sex book. Sexual problems come into the pages, of course. But its theme is personality and health and every phase of physical and mental living is considered.

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breasts, arms and chin have pages devoted to them. Eating and sleeping are discussed. The eyes and ears have their place in the discussion.

The reviewer is no authority on the growth of feminine personality but, viewing it from a normal family experience, he would judge that this book with its common sense, authoritative advice is just the thing to place in the hands of a young lady seeking to take her place among those of maturity. In the places where we have had suitable experience to judge we find that the information coincides with the advice given by our own physicians. There is need for a volume of this nature. Girls will seek its pages and will profit by the reading.

The pages which discuss the sexual side of life are not at all overdone. It will not prove offensive to the most sensitive person.

W. H. L.

Christmas. An annual for 1938. Augsburg Publishing House. Paper, \$1.00. Cloth, \$2.50.

It is in a moment of delight when the postman lays down before the editor the new Christmas annual. The wealth of color, fine press work, art and literature is amazing. The young men who, some years ago, had the courage to launch this annual have kept their faith with the readers. We imagine that the reading public has justified that faith.

This year presents the same quality of literary skill. There are stories by Elsie Singmaster, Zona Gale, Eveleen Harrison and J. C. K. Jreus. Christmas articles have been written by O. P. Kretzman, Grace Jewell Jensen, Frances Grinstead, Andrea Dee Stephens and Madeleine Sweeny Miller. Old masters supplemented by modern artists supply the art work and there are poems from many ages and climes. But to one who appreciates good printing the real quality of the book is found in the color, type, register and other fine points known to the trade.

As we have said before this is the Christmas card deluxe. Plan to use several this Christmas.

W. H. L.



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Baby Picture Popularity Contest

By Margaret Ratcliffe*

WHAT an array of pictures of the rising generation we are privileged to view in the studio window! This is all due to the fact that the Discussion Club of our church is sponsoring a Baby Picture Popularity Contest, and the window of the studio has been loaned to the club for the display of the wee tot's pictures.

As we cast our eyes about to survey this charming crop of babies, we feel we were never so overcome with indecision. For whom shall we cast our ballots? The little cherub topped with gleaming curls, with eyes which see nothing earthly, attracts our attention. The chubby little boy bubbling with life shows off two little bits of ivory with his winning smile. Another done up in baby pink bonnet and coat looks so sweet. The dark haired boy with large brown eyes is hard to resist as he stretches out both arms for us to take him. Screaming for our ballots is a baby girl. What a yell! We almost heard it! She believes in letting everyone know she is in the contest and hopes to fight her own battle. In sleeping togs a darling little tot looks bored stiff as he stretches his arms and yawns! Oh! Oh! He makes us yawny too. . . . So here we find smiles, frowns, dimples, rose-bud lips, curly hair, likeness to dad or downright good looking.

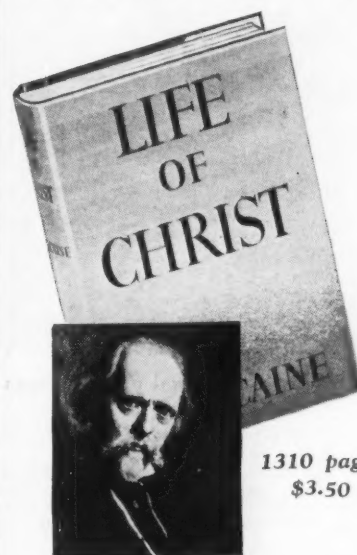
The conditions of the contest are as follows:

1. Each contestant must enter one picture only (snapshot, photo, etc.) Pictures may have been taken at any time or at any place.
2. The child whose picture is entered must be under four years of age at the date of entry.
3. All entries are to be made at the studio prior to May 23rd.
4. The contest begins May 23 and closes at 10 p. m. June 4.
5. The winner will receive an engraved gold locket (or a ring if preferred).
6. The winner will be determined on the basis of the number of coupons deposited to the credit of each child. Coupons are to be deposited in a sealed box at the studio.
7. Coupons, at ten cents each, may be purchased from any member of the club, or at the studio. Each voter must purchase his own coupons, and not more than five coupons may be purchased by each person.
8. All voters must be above the age of the contestants.
9. Coupons when deposited must bear the name of the child for whom they are cast.

This contest is the talk of the town. Swarms of people crowd the sidewalk to get a glimpse of their favorite.

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Forty-four pictures are on display. It is beyond me to pick the winner, but I am assured that the club will be more than able to purchase its radio with the proceeds. You can readily see why the sale of tickets is extremely gratifying, with Grandma, Aunt Liz, Cousin Sue, Mother, Dad, and the neighbors each voting for a precious soul. So I pass this on as a real way to earn money.

*Mrs. G. B. Ratcliffe, Romeo, Michigan.

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Mary Reed to Be Honored

ON December 4th, in distant corners of the earth, imaginary birthday bells will ring out in greeting to a white-haired lady whose bravery has brought her acclaim wherever the plight of the diseased and the disabled is realized. For, from missionary stations in Africa, Asia, the Orient—from civilized cities in America's East and West, England's island—from hundreds of friends in little towns and villages—via radio and airmail and the unspoken prayer—Mary Reed's well-wishers will send congratulations on her eighty-fourth anniversary.

The story of Mary Reed is comparatively simple, yet in the span of half a century it has become known to thousands of Methodists all over the world.

Nearly 55 years ago, she was a strong and energetic young woman, sailing to her chosen work as missionary of the Methodist church. She went to India, where leprosy was one of the gravest of the social menaces. Six years after her arrival there, her work well established, she took a furlough. It was on that furlough that the dramatic episode happened which was to make her a heroine wherever courage was admired.

Mary Reed was not long back in the States, visiting her family, when she found that she had contracted leprosy. It was a terrible shock, but she concealed the dread news from her parents. She simply announced that she would return to India. So back she went, determined to continue her work as before, regardless of what happened to her.

Her reward came as swiftly and mysteriously as the disease—for the leprosy left her. She continued her work on Chandag Heights through long and fruitful years, and the good health and gratitude of thousands of natives testify to her success. Nor has age slowed her ambition, for she works on to this day.

Before the commemoration of Mary Reed Day begins in this country on December 4, Mary Reed will have in her time-worn hands dozens of messages written by fellow missionaries in leper colonies and hospitals supported by the American Mission to Lepers. First event in the States will probably be the 10 a. m. program over WEA and the National Broadcasting System of Dr. Ralph W. Sockman, who will speak of her in his morning talk.

Mary Reed services will be held at

10:30 a. m. at McConnellsville, Beverly, Malta, and Crookedtree, Ohio. The names of other towns will be supplied as arrangements are made for services.

At 2:30 p. m. in the Methodist church at Lowell, Ohio, "Mary Reed Day" services will be conducted. Members of the Reed family such as brothers, nieces and nephews of Mary Reed, will be present.

A committee has been appointed to consider the matter of placing a marker in Lowell, Ohio, on the site of Mary Reed's birthplace and home.

In addition, it is expected that many churches will use in varying forms the Episodes in the Life of Mary Reed, a dramatization by Miss Lulu D. Ervin, mid-west secretary of the American Mission to Lepers, which was first presented at the Winona Lake Bible Conference of 500 men and women last August in Winona Lake, Indiana.

The round-the-world "Happy Birthday," it is hoped, will be augmented by special activities in London, where the British Mission to Lepers has its headquarters and where the story of Mary Reed is well-known.

Yet one of the sincerest tributes to Miss Reed, of which she will probably never know, is contained in a letter written by Ganga Ram, Cavildar and clerk, one of her Indian boys who grew up to join the army and is now with a battalion at Kowloon, India. He wrote: "I am unable to put in words how thankful I am to Miss Reed, a motherly friend. She has educated me, and taught me to trust and know the God, The Great God, father of all of us. My daily life, daily doings and livings speak of her good teaching and glorify the name of our savior.

"Miss Reed, though old in age, through God's grace and blessings carries out duties intrusted to her, splendidly. She is so interested in the work on those isolated hills that she has finally decided to work and live there until she is called to Heavenly Home for rest and enjoy in the Dear Lord Jesus Christ."

COVER PICTURE

The cover picture this month is "The Madonna" by Jessie Willcox Smith. The publishers, The House of Art, 33 West 34th Street, New York City, offer this picture on a sheet 21x22 inches for two dollars. The colored picture is fifteen inches square. Framed, the picture is available for \$7.00.

Security Through War

A Christian Meditation*

Call back the Mighty Ones of yesterday
To our earth again. . . .
Hail their return!
Forget, we must, the Holy Christmas-tide,
Forget the Manger Cradle,
Forget the Wise Men and their guiding Star,
Forget the Shepherds and the Angels' song of peace. . . .
Forget the Mother and the Manger
And the Heaven-sent Child. . . .
A world in arms must have its armored Captains,
While Peace is War, in violence we must trust!

So, Ghangis Khan, return!
Return to sack and burn the cities of the lands;
And Alexander, god-like in imperial desire,
Return, return, return!
Let all Rome again acclaim the laureled Caesars!
And come, ye Corsicans,
To wage new wars for glory and grandeur.

Let dominions far and wide proclaim
Proud England and Japan the Overlords of Empire;
And Uncle Sam, Mussolini, Stalin, Hitler, all,
Be each first in preponderance of power,
That each may boast his fill of Sovereign Might,
Each be himself, alone,
In world where each is bound to every other. . . .
Let tranquil Christmas skies,
Swarm with bombing planes,
And let them rain down death and woe impartially
On shrine or hospital as on defended field,
On soldiers under arms as on children at their play,
Even as God doth cause His rain to fall
Upon the guilty and the innocent alike . . .
Scatter upon the seas and hide in their

depths,
Swift messengers of death,
That the heavens above
And the waters beneath
May sing of the killing,
Sing of the killing,
The killing, the killing!

From every war-cursed yesterday
Bring back each bitter memory,
The old wrongs, the fears, the hates;
Read again unto the people
From the ancient Book of Lies
That evil conquers evil!
Teach the hand of littlest child
To heap fagots on the fire. . . .

And cry ye unto the people.
O come all ye faithful,
Ye who trust in violence,
Ye who are swollen in your pride
Of race or national prestige,
Come ye, worship and bow down.

Then from your altars go
To sharpen each his sword. . . .
Make ye ready, make ye ready,
Saith your God. . . .

Polish button and buckle on bright uniforms,
Beat the drums,
Blow the bugles,
Spread the plague,
Scatter the pestilence. . . .

For have we not known,
Have we not heard?
The curse is upon us,
And upon our children!
The God of Vengeance reigneth!

So, forget we must, this Holy Christmas-tide!
For Herod's men have found Him,
Herod's men have found him,
The Babe of Bethlehem,
Blessed Mother-Mary's Son,
Born for our salvation! . . .

And now
The Child is dead,
The Child is dead!

So turn we from the cradles now,
Our hope is not in them;
So turn we from the cradles now,
Our peace is not in them. . . .

Call back the Mighty Ones of yesterday
To our earth again!
Hail their return! . . .

Clyde McGee.

*This Christmas meditation was written after reading the plea of a certain eminent clergyman for more instruments of destruction to be used in mass killing in the hope of establishing collective security in the present disorder of the world.

This plea, in our judgment, implies the denial of the reality of the Christmas message and of its relevance to the present international situation. To accept it would mean, we believe, the crushing out of the last spiritual value in the message of the Church. We cannot accept it. Let not the Church be deceived again. Peace cannot come through war.—The Author.

THE ART OF MINISTERING TO THE SICK

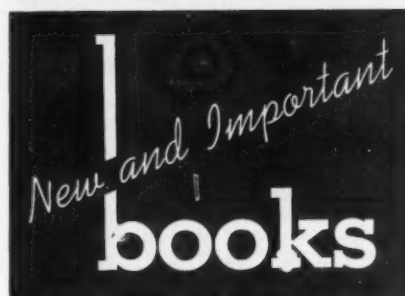
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and Russell L. Dicks, B. D.

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LAKE ERIE PRESS
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Notes from Scotland

By William D. Maxwell*

I WONDER if plainsong is being taken up in America? We in Scotland use it to some extent in anthem work, and in a few hymns; but the musical editor of the Church Hymnary was far from being an expert in plainsong, and his settings have not helped it to take on. This week, however, I had an unforgettable experience, when my friend, Mr. J. H. Arnold and his wife sang for me in Hillhead some of the glorious old hymns and sequences in their original setting. The purity and beauty of this ancient church music rendered by gifted experts was unspeakably moving. We should hear more of it in all our churches, not necessarily by the congregations but by trained singers. Mr. Arnold, who has done all the plainsong settings in the English Hymnal (Oxford Press), has perhaps contributed more than any other to its revival in England. Any minister or organist interested in plainsong should not fail to get his little book published by the Oxford Press entitled, *An Introduction to Plainsong Through the Office Hymn* and also for the more expert his *Plainsong Accompaniment*. No one could study these books without reaping a rich reward. Gramophone records are also available to show how it should be done.

It is pleasant to see in Scotland so much excellent restoration of the ancient churches. This summer I did duty in St. Machar's Cathedral, Old Aberdeen, a glorious old church of the 15th century, now successfully restored in part. It is, I am told, the only granite cathedral in the world. I visited Crathie again also, where the king worships when at Balmoral. And there I saw again the marble communion table, which caused such a stir thirty years ago in the General Assembly. Now such things cause no more anxiety, and many churches have holy tables in stone, my own among them. And throughout Scotland it is at last being generally recognized that a communion table should be solid, that it is not edifying to see the minister's legs behind it! So almost without exception the new communion tables, whether executed in wood or stone, are solid, presenting a satisfying surface to the eye, which looks at it not vertically but horizontally. No longer does anyone imagine that because the holy table is solid, it has become an altar!

Later in the summer, when preaching in St. Giles Cathedral, Edinburgh, I could not fail to notice with satisfaction how steadily and excellently the work of the interior restoration has prospered, carried out over a number of years. It is interesting, too, that no new church is now built in Scotland without a properly arranged chancel and sanctuary. The day of the central pulpit, a seventeenth century inheritance from English Puritanism, is rapidly passing. The holy table has rightly become, again, the focal center of worship.

* * *

An interesting experiment is now taking place in Iona, the island where St. Columba first landed when he came to Scotland as a missionary 1500 years ago. Dr. George MacLeod, anxious to meet new problems effectively, resigned his large industrial charge in Govan among the shipbuilders, and has formed a community in Iona. This consists chiefly of young graduates in divinity, who will study with him the practical questions of the pastorate during the summer, then offer themselves for work during the winter in the new charges in the housing areas. They will go out two by two, assisting the over-worked ministers in these new areas. Then they will return to Iona for further study and prayer during the summer. These young men have volunteered to remain members of the community for at least three years, and as such they are maintained by it. They do their winter work without remuneration. Part of their intention during the summer is also to work with their hands in assisting to restore the ancient church on Iona. It is all a new experiment, but from it many of us hope for much. If Dr. MacLeod can enthuse these chosen youths with his own resourceful, eager, and robust spirit, and help them in the solution of practical problems, that in itself will be a great service to the church. And we believe also that the discipline and prayer will deepen their life in God, an aspect of their training sadly neglected in our theological colleges.

*Minister, Hillhead Church, Glasgow.

THAT HOLY THING

They were all looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!

My how or why thou wilt not heed,
But come down thine own secret
stair,
That thou mayst answer all my need—
Yea, every bygone prayer.

George MacDonald.

NO ROOM

No room that night for them
In olden Bethlehem—
For Joseph and Mary
All travel-worn and weary.

No place for them at all
Save lowly cattle stall,
So there the Lord was born
That holy Christmas morn.

To shepherds on the plain
Angels did not disdain,
To bring good news for earth
Or sing his holy birth.

May we this Christmas day
To him our homage pay,
Till earth her joy shall sing
And crown Messiah King!

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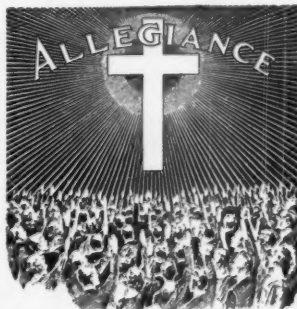
March 19—“The Noblest Deed That Man Can Do”
March 26—Public Examination of the Catechumens
April 2—“Our Strength in Life's Battle”
(Confirmation)
April 9—“The Easter Promise—Ye Shall Live Also”

Evening Services

April 16—“Have You Missed the Easter Blessing?”
March 19—“Covetous”
March 26—“Self-Righteousness”
April 2—“I Am the Good Shepherd”
April 9—Children's Easter Service
April 16—Illustrated Song Service

Morning Services
at 10:45

Evening Services
at 8:00



Forbid it, Lord, that I should boast,
That were a tribute far too small,
All the vain things that charm me most,
I sacrifice them to His Blood

Were the whole realm of nature mine,
Save in the death of Christ, my God,
Love so amazing, so divine,
Demands my SOUL my LIFE, my ALL

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Anew to the Cross and That
for Which It Stands

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• ILLUSTRATIVE DIAMONDS •

SELECTED BY PAUL F. BOLLER

His palace was a wayside shed,
A battered manger was his bed;
An ox and ass with breathing deep
Made warm the chamber of his sleep.
He came to handle saw and plane,
To use and hallow the profane.
Now is the holy not afar
In temples lighted by a star.
Now that the King has gone his
way,
Great are the things of every day.

Edwin Markham.

TELLING THE GOOD NEWS

One day just before Christmas, Surgeon was very heavy in spirit. London's atmosphere had greatly depressed him. He felt that no lark could pipe to skies so dull and gray. But a thought struck him, and filled him with gladness. It was this, that the joy of Christ's birth belongs to those who tell it, for the angels who spoke to men were exceedingly glad. He thought of this, and whispered to his own heart, "As I shall repeat the story, I will take the license to rejoice myself, rejoice if for nothing else than that I have such a message to tell." Next morning as he stood before a vast throng and discoursed on the Great Birthday, he exclaimed: "Oh, joy, joy, joy! There was born into this world a man who was also God." From *The Hurry Call of Jesus* by Thomas J. Villers; Tht Judson Press.

CHRISTMAS SURPRISES

At birthdays and Christmas seasons you prepare surprises for the children and those you love. You smuggle things into the house. You keep them locked away. You guard your secret well. And then, when the happy morning comes, you bring out the thing you have prepared, a glad, loving surprise. Is not that what the great Father of heaven does times without number for his children? And is not half the magic of life, just this, that it is so full of the thrill of discovery—and all because a God of love is going on before? From *The Gates of the New Life* by James S. Stewart; Charles Scribner's Sons.

CHRISTMAS EVE IN FLANDERS

One remembers the story of the Christmas Eve in Flanders when common English and German soldiers, obedient to a moving seasonal tenderness, fraternalized out in no man's land, and forgot for half an hour their artificial enmity in a surge of brotherly understanding. One would like to forget the cruel and yet proper rebuke of the officer who came upon the scene and ordered his men back into the trenches with the reminder: "This is war, not Christmas." Aye, not Christmas, indeed. From *Thunder Over Sinai* by Edwin M. Poteat, Jr.; Harper & Brothers.

THE GREAT BUSINESS OF BEING A CHRISTIAN

Annually, at the anniversary of Jesus' birth, millions read Charles Dickens' "Christmas Carol." And it is well. In that immortal tale, mean, miserly Scrooge is dreaming dreams and seeing visions; and there appears to him the Ghost of his former partner, Jacob Marley, who in life had been as hard as nails and as stingy and mean as old Scrooge himself. Now from the world of shadows, Marley attempts to save Scrooge from the disaster that had overtaken him. As the Ghost wrings its hands and deplores the omissions and shortcomings of the life it had lived on earth, Scrooge manages to inject, falteringly, these words: "But you were always a good man of business, Jacob."

Marley's rejoinder supplies the perfect commentary on the great business of being a Christian:

"'Business!' cried the Ghost, wringing its hands again. 'Mankind was my business. The common welfare was my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!'"

And so it was.

From *The Christian Century Pulpit*, Sermon by Edgar DeWitt Jones; The Christian Century Press.

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Monarchs and statesmen, philosophers and scientists, poets and pioneers, artists and musicians, business men and literary men alike all testify to the unique character and divine messages of the Bible.

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Theodore Roosevelt was one of our greatest presidents, remarkable for his versatility, for his driving power and moral energy, for his knowledge of life and men, for his success in every field. Said Theodore Roosevelt at an anniversary of the American Bible Society: "To every man who faces life with a real desire to do his part in everything I appeal for a real study of the Bible." From *More Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press.

THE POWER OF CHRIST'S RESURRECTION

Edward Gibbon's sneers at Christianity are well known. He takes his place among the greatest historians of all time, yet—as Dean Stanley once observed—his sneers do not alter the fact that his great history entitled

The Decline and Fall of the Roman Empire might equally well have been called *The Rise and Progress of the Christian Church*. And there, surely, is the true measure of what it has meant and still means 'to know Christ and the power of his resurrection.' From *The Right to Believe* by J. S. Whale; Charles Scribner's Sons.

CHRISTIANITY FOR ALL

Christianity is not a beautiful philosophy for the cultured few, but life from the dead for men and women everywhere, because it is life lived in fellowship. The artist Burne-Jones once heard an appallingly superior person say that Christ would have been a more effectual teacher if he had been more cultured. 'As I live, those were his very words,' wrote the artist. 'And I wanted to smash him with the coal-scuttle and wipe my boots on his face. And in a figure speech I did, and for days I railed at education and pined for the company of cabmen.' From *The Right to Believe* by J. S. Whale; Charles Scribner's Sons.

THE SECRET OF THE LORD'S FELLOWSHIP

One of Kipling's best stories is the fable of a new locomotive bearing the number .007. The newcomer in the roundhouse felt himself an outsider among the older engines. As they talked of special runs, steep grades, high bridges, and emergency stops, he felt ashamed of his unsophistication and blushed until he almost blistered his new paint. Then came the call for .007 to take out the wrecking train. He went through the strain of the special run and the breath-taking leap across the eighty-foot bridge without a guard rail; he felt the burning, stinging pain of a hot bearing and the tearing wrench of the sudden stop at the scene of the wreck. Now he knew what the hot box and emergency stop were. They hurt; but he could "talk back in the roundhouse!" It is only by the initiation of experience at the price of self-denial and even pain and loving service that we may come to know the secret of the Lord's fellowship. From *More Chapel Talks* by Elbert Russell; Cokesbury Press.

THE CONTAGION OF A TRIUMPHANT SPIRIT

It is said that a certain Harvard professor once went to see Phillips Brooks to consult him about a problem which had thrown all his thoughts about religion into confusion. When he came away, someone asked him what answer to his problem he received. He said he had not got any specific answer, but he added: "I did not care. I found out that what I most needed was not the solution of a specific problem, but the contagion of a triumphant spirit." When the spirit of Christ, mediated through some great human personality or speaking directly home to our own heart, gives us "the contagion of a triumphant spirit," then through the power of hope we are able to press forward to the real fulfillment of ourselves. From *When Christ Passes By* by Walter Russell Bowie; Harper & Brothers.

HOW TO BEAR OUR YOKE

"My yoke is easy, and my burden is light." (Matthew 11:28-30.) George Adams Smith says that these are the



greatest words in the Bible.

The "yoke" had been to the Jew for centuries the symbol of the tribulations he had had to bear. The old prophets had promised to take the yoke off his shoulders. Jesus held out no such promise. Rather, he said that he would teach men how to bear their yoke. Christianity is not a means of getting rid of the "heavy and the weary weight of all this unintelligible world," but a way of carrying it.

Years ago I quoted in the Harvard Chapel a passage from a modern noble, in which a mother says to her daughter, who is facing a real trouble for the first time, that nothing which happens matters very much or for very long: it's only the way we take it that matters, and that matters greatly and matters always. The other day a Boston doctor came to me and said that he had heard the sermon in Chapel, had remembered the quotation, and that over all the intervening years it had been his anchor in times of mental storm. From *The Fellowship of Prayer*, 1938 by Willard L. Sperry; The Commission on Evangelism and Devotional Life.

DEEPEST IN OUR LIFE

Dr. Rufus Jones says that a kindly gentleman, summering on the Maine coast and discovering on an island off-shore a group of children who were receiving no religious training, went out on Sunday mornings to instruct them. On the first day, wishing to start something close at hand and familiar, he asked all of them who had seen the Atlantic Ocean to raise their hands. Not a hand went up. He thought they were shy, so he pressed the question. But they were quite in earnest—they had never seen the Atlantic Ocean. All their lives they had lived in it. Their boats had been sailed upon it. Its waters had sung their lullaby at night when they were babes, and the rhythmic beat of its waves upon the shore had waked them in the morning. But they did not know it was the Atlantic. How like to them many of us are about God! All that is deepest in our spiritual life is the near end of him. All the best in us is God in us. We cannot run away from him. From *Successful Christian Living* by Harry Emerson Fosdick; Harper & Brothers.



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S E R M O N S C R A P B O O K

Preaching at Christmastide

IT should be easy to preach at Christmas. The atmosphere is charged with good news and love from God seems to fill the hearts of men. This issue of *Church Management* is filled with so many suggestions that it seems almost unnecessary to add to them. It is a time when one may use imagination to the utmost. One of the most effective sermons this preacher ever used was based on the Text: Matthew 2:2. "Where is He?" The sermon simply considered the personalities who were asking the question when Jesus was born. The outline used was as follows:

WHERE IS HE?

- I. Mary, the mother. The Magnificat is a good basis for this.
- II. The Shepherds. These humble mountain men were seeking a savior.
- IV. Simeon. The hope of Israel is exemplified by this wise old man.
- III. The Wise Men. The non-Jewish expectancy enters in here.
- V. Herod. He sought him but to kill him.

Another very effective Christmas vesper service was based on the text "Mary kept all these sayings pondering them in her heart." The sermon was based on the insight which came to the heart of Mary and revealed the things that she saw that hour in the temple.

THE PONDERING HEART

- I. This heart saw the babe as the gift of God.
- II. This heart saw the babe as the fulfillment of prophecy.
- III. This heart saw the babe as born to a human destiny.

IV. This heart was braved by its insight to reconcile the sacrifice which Christ must make in the years ahead. There will be some preachers who will take the opportunity of preaching a doctrinal sermon on the incarnation. Some will want to have the Christmas spirit continued throughout the year to come. A good text for them is "And being warned in a dream that they should not return to Herod, they departed unto their own country another way." In other words they did not end their loyalty with the visit to the manger."

Popular themes can include studies in Christmas carols and Christmas traditions. There are so many opportunities for preaching at Christmas that one wishes he could live many years to use all of them.

UNIVERSAL BIBLE SUNDAY

The first Sunday in December has come to be known as Universal Bible Sunday. This offers an opportunity for preaching and instruction on the Bible. The American Bible Society, Bible House, New York City, will be glad to

send you, upon request, materials suitable for this day.

Knowing how crowded our columns would be this month we ran a splendid sermon last month which will be helpful in preparing for Bible Sunday. Turn to page 101 of the November issue. Frank Ballard's sermon, "The Text Book of Human Liberties," gives you much inspiration.

CHRISTMAS AT BETHLEHEM

The spell of Bethlehem comes over me every Christmas. I walked one day from Jerusalem to Bethlehem and I became so fascinated with this highway that I walked back again. It is only a matter of three miles, but what a walk—what a road. It is studded with Bible history, and every foot of the road is scintillating with the story of the race. When you are at Bethlehem the road to Jerusalem drifts down the hill past gleaming slopes solid with homes and through prolific olive orchards and verdant terraces which make Jerusalem a green jewel in the topaz desert. Soon on the road the square enclosure of the Field of the Shepherds yields its best view. Looking forward from this spot we see the plain where the magnanimous Boaz allowed Ruth to glean in the wake of the reapers.

The Jerusalem Y. M. C. A. has a Christmas Eve camp here and there is a cave which is claimed to be the cave where the Shepherds rested on the starry first Christmas eve and saw



Illustration by courtesy National Religious Press.

Front Pages of Some Successful Church Periodicals

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the glory of the Lord around them and were afraid. Many people from far and near gather at this cave on Christmas eve. A lamb is roasted and shared in the old time manner and cakes of bread are baked on the coals as loaves have been baked in Syria through the ages. The scripture is read in Hebrew, Arabic and English. Then the people climb the slope to Bethlehem on this same way that the shepherds took twenty centuries ago when they said, "Let us go even unto Bethlehem and see this thing that has come to pass."

At Christmas time every year Bethlehem comes to her own. The eyes of the world center upon this little town with tender interest. Last Christmas broadcasting companies of Great Britain and America joined in sending the peal of the bells from Bethlehem chimes. This has greatly increased the interest in Bethlehem.

The center of interest is, of course, the Church of Nativity which covers the hillside grotto of the Christ-Child's birth. This is where the star-dazed shepherds from the field of Boaz came hastening to announce the tidings of great joy.

Bethlehem has also attracted new interest these recent years because beautiful mosaics have been found in this Church of Nativity.

The Christmas service on Christmas morning in Bethlehem is one of the most inspirational services held in all Christendom. Thousands of travelers plan their journey so as to be in Bethlehem on Christmas Day.

To me Bethlehem seemed to be the most modern of Palestine cities. The Mayor of Bethlehem, when I was there, had been a fruit dealer in Chicago. Many devout Jews all over the world come to live their last days in sacred Bethlehem. I am not especially sentimental but when I walked about the streets of Bethlehem a sense of awe came over me that I was treading on sacred ground. I knew that here the Incarnate God first saw the light of the world. Bethlehem is the birthplace of the redeemer of mankind.

Then, of course, inasmuch as only a very infinitesimally small portion of mankind can ever see Bethlehem, it is necessary and it is possible for each

one of us to build his own Bethlehem. Each one of us must have a place in his heart for the Christ-Child. The incarnation is not an isolated event of history. Birth of Christ did not happen only in Bethlehem. It happens every time any newborn soul opens its life to the gentleness, the kindness and the regenerating power of Jesus Christ. Do not shut your heart, do not close the doors of your inn. Let him in.

Dr. George Mecklenburg.

THE CHILD OF LONG AGO

For the sake of one small Child of long ago

I shall go down dark alleyways—and dim—

To find the children there and give the gifts

I could not bring to him.

And for his sake I shall go seeking those

Who have forgotten stars may shine for them,

To tell them of one everlasting star:

The Star of Bethlehem.

For the sake of one small Child I shall be kind.

He was so kind through life to those who came

To seek him in the throng—to touch his hand,

Or call him by his name.

And for that Child's dear sake I shall be glad.

And I shall place a candle, slim and white,

Upon my sill that it may light the way

For those who walk at night.

And if I mark where others bear a load

And lend a hand until the burden lifts,

Perhaps—as he accepted gold and myrrh—

He will accept my gifts.

Grace Noll Crowell.

CHRISTMAS MUSIC

Upon the air at Christmas time

Are far off strains of singing;

The shadow music of the skies

Across the world is ringing.

O, once again, the angels sing,

The sad earth's heart impelling

To seek anew, this Christmas time

The Christ Child's manger dwelling.

Oh, World, come lay thy sins aside,

Thy tears, thy hates, and scornings;

Take Christ and pass from fear's dark night

To Brotherhood's bright morning.

Leroy M. Whitney,

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Prayers for Advent

By J. Richmond Morgan*

First Sunday In Advent

Almighty God, who in thy providence made all the ages to be the highway for the coming of thy son, we pray that thou wilt prepare our hearts to receive the blessing of his presence, promised to all who sincerely gather in his name.

Make thyself known to us on this day of Advent. Open the eyes of our understanding that we may perceive that thou hast come to stay. By serious purpose and reverent spirit may we prepare ourselves for thy companionship, and in true faith in him as the Savior of mankind may we gladly approach the season which tells of "Peace on earth and Good Will toward men." Through Jesus Christ, our Lord. AMEN.

Second Sunday In Advent

Eternal Father, we humbly pray that thou wilt prepare our hearts for thy coming in another Christmas season. As we approach the lovely period when the world recognizes thy birth, may we who bear thy name make room for thee in the inner chambers of our own lives. Sensitize us to the deep and dear significance of thy advent and make us responsive to all that it means to the world. Lift our thinking above the wistful stories of thy birth and may we find in them the grand realities that thou dost intend to convey. Through Jesus Christ, our Lord. AMEN.

Third Sunday In Advent

Eternal Father, as we gather in thy house, we come with hearts prepared by the many intimations around us of the approach of another holy Christmas

season. As humble shepherds rejoiced at the sound of the angels' song, may we be filled with joy as we hear again the story of thy love. As wise men brought their gifts to the Infant King, so too we bring the richest treasure of our devotion and lay them before thy majesty. As seekers in the past followed the star that led them to the shrine of thy birth, so may we find some source of guidance to the fulfillment of our need, and in this hour of worship may we find thee, whom to know is life eternal. Through Jesus Christ, our Lord. AMEN.

Fourth Sunday In Advent

O Conquering Lamb of God, whose Christmas picture of frail infancy charged the human heart with tenderness and gait to the world this happiest of days, grant that above the song of the angels and the clamor of the bells, we who gather in thy house may feel the impact of thy atoning love.

As we meet around thy altar with hearts beating out our sacrifice of praise, unitedly we pray that we may become responsive to the obligations of brotherhood and good-will that thou dost require of us.

As wise men brought their treasure from afar, and simple shepherds followed the guiding of the star, we follow the yearnings of our hearts and bring to thee our deep desire that our lives may become the Bethlehem of the new incarnation of the Son of God. Through Jesus Christ, our Lord. AMEN.

*Minister, First Congregational Church, Waterloo, Iowa.

Dr. Reisner's Sermon Topics

Dr. Christian F. Reisner of Broadway Temple, New York, sends us his sermon topics for the year just ending. They will prove stimulating to many of our readers.

What Does God's Care Do for Us?

Happy Childhood Memories

What's the Use of Praying

Why Do Roman Catholics Go to Church?

What Does God Expect of Humans

How Christian Science Cures Sickness

Dangerous Patriotism

Does God Need Man's Help?

Did God Send the Recent Floods?

Who Are America's Privileged Class?

Most Refreshing Thing to Do on Sunday.

How Know the Right Thing to Do

"Believe It" for Daily Help

Why People Fall Asleep in Church

Encouraging Signs for Churches

Why Are People Blind to Religion?

Jesus' Miracles and Incidents Fitted to Now

What Is Man's Worst Sin Today?

Kind of Dictator America Needs

What Is the Future Life Like?

Will Loved Ones Greet Us Beyond the Grave?

Fretting, Fuming, Fussing Abolished

How Jesus Would Cure Present Day Problems

Hopeful Optimism Enjoyed

Who Are Trustworthy Today?

Can People See Christ Today?

Whiskey Sellers Making Modern Murderers

My Mother's Religion

Important Insignificant People

Christianity Proved Supernatural in China

Are Good People Rewarded in This Life?

Is It Ever Right to Get Mad?

A Way to Be Happy Every Day

New York, the Ungodly City

Health Value of and How to Laugh

Comforting Lessons From the Trees

Goodness Without God Is Worthless

Health and Happiness Assured and How

How to Secure a Good Wife

Vacation Suggestions From the Out-of-Doors

The Kind of Religion Needed Today

Growing in Serenity During the Summer

Cooling Thoughts

Conscious Contact With God Possible

A Habit Insuring Happiness

Is Non-Church Attendance a Sin

A Religion That Insures an Easy Life

Why China Should Win Her War

Are the Abusers of the Church Evil-minded?

Four Marks of a Real Christian

How World War Can Be Averted

Old Time Songs Defeating Jazz

Why Does God Allow So Much Trouble to Assail Me?

What Wise Women Do

Signs That the Church Is Gaining

Who Crucified Jesus?

How Prove That We Are True Americans?

The Prayer My Mother Taught Me

A Good Politician

Does Belief in Santa Claus Do Harm?

Victoriously Meeting the Judgement Day at Life's End

WAKING THE DEAD

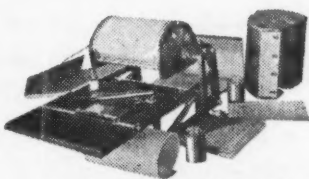
When Jesus spoke of God giving life, he was dealing with an axiom of the common faith of man; namely that God is the creator of life. This may be an incomplete explanation, but until scientists explain what life is, it remains, at least, a legitimate assumption.

When Jesus spoke of himself as giving life, or as waking those whom he willed to life, he was dealing with an axiom of our religious faith; namely that Christ is the re-creator of our spirits. Jesus did not concern himself so much with physical life as with life of the spirit. He is less creator than re-creator. We are not born because of him; but it is familiar to say that we are re-born because of him.

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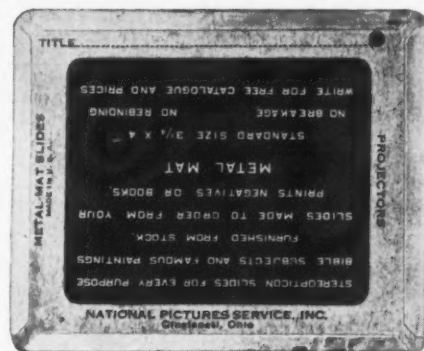
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The creation of life is still miraculous. To call it an organization of protoplasm and water does not significantly alter the fact that at the present state of our knowledge of physical life, life is a "given" element unaccounted for by a study of the elements that give shape and activity to living.

Is it equally true to say that the re-creation of the spirit is miraculous? We insist that it is. There are three spiritual miracles that seem to be the result of some "given" element. The miracle of faith is one. There are occasions, of course, when we can give reasons for faith. But that germ or essence or energy that persists as an undiscouragable activity after all the reasons for faith are gone—whence comes that? Why do we, despite its cruel and often repugnant aspects, have faith in the goodness of life? This is, or ought to be true of all Christians.

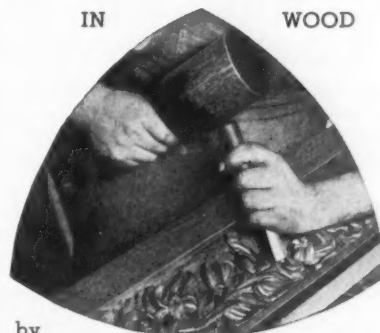
The miracle of hope is another. Hope is the pilot light that burns with steady, uninterrupted glow, ready to burst into



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THE DESTRUCTION THAT WASTETH AT NOON DAY

A Study in Ministerial
Temptations
By William H. Leach
in the
January Church Management

the hot flame of courage when the emergency turns it up! There are countless spirits that are more valiant in defeat than in victory. It is only after they have struggled that they are appalled at the ordeal through which they have passed. Whence comes the courage of hope? Is there a Christian answer to that?

The miracle of love is the third. As endlessly described as anything we know, it is still unexplained. Why do we love? The explanation comes not from poem or hormone. It is a miracle of spirit. And these three spiritual miracles were performed daily upon the spirit of Jesus. The three-fold miracle of unfaltering faith, irreducible hope, and fathomless love was a testimony to the fact of spiritual miracle, a testimony that is difficult even now to discredit.

Now, when he spoke of waking the dead, was he not concerning himself with recreating faith, hope, and love in persons in whom these three elements of spiritual vitality seemed no longer alive? The answer to this lies in the recreative results he achieved, not only in the intimate group that shared his life, but in all who touched him. For the quality that certified the new life that responded to his influence was its new faith, its new hope, its new love.

We have a way of speaking of the world as "lost," needing the grace of redemption. Is it not equally true to speak of it as dead and needing the miracle of re-creation. Where is vital faith today? It is most manifest in research laboratories and less and less in embassies, and churches! Where is effective hope today, a hope that transforms and challenges the world? In Germany and Russia, we are endlessly told. Where is love? In laboratory, or central Europe? We wonder. In the church?

The scandal of Christendom (the phrase is the Bishop of York's) is not that a few Christians are modernists, but that so many are moribund! And that in despite of the fact that as Jesus looked at himself, he saw in himself

re-creative power ready and available for all who would turn to him for the miracle of recreation.

Edwin McNeill Poteat.

QUAKERS OPEN COOPERATIVE TEXTILE MILL

Philadelphia—A cooperative textile mill for the manufacture of inexpensive sweaters will shortly be in operation at Penn-Craft, a rehabilitation project of the American Friends Service Committee. Penn-Craft, located in Fayette County, Pennsylvania, is inhabited by 50 families of formerly unemployed coal miners.

Although the factory will be conducted on a non-profit making, cooperative basis, orthodox financial principles will not be ignored. Quakers expect that the factory will be able to produce goods that can compete in price and quality, and that its operation will afford a living wage for employees with due regard to all financial risks and capital investment.

The factory, housed in a substantial stone building and completely equipped with five knitting machines of the latest type, is expected to be ready for operation by the middle of December. It will employ 20 to 25 persons from Penn-Craft.

KEEP CHRIST IN CHRISTMAS

The birthday of our Lord draws near;
The "day-of-days" of all the year;
A day of hope and joy and cheer.

Keep Jesus Christ in Christmas!

Let not old Santa crowd him out,
With whiskers gray and body stout.
He helps the world forget about
The loving Christ at Christmas.

The day is Christ's by right divine,
A day no myth should undermine,
A day when thoughts and deeds sublime
Should keep the Christ in Christmas.

When every message, every gift,
Should in some joyous way uplift
One's every thought, and make them drift
To Bethlehem at Christmas.

Beyond all else this day should be
A day of holiest memory,
When all the world should joyfully
See Christ, its Lord, in Christmas.

Give other things a minor place,
But tell to man in every race
The story, on this day of grace,
Of Christ, his Lord, on Christmas.

Joseph Clark, D. D.

They Say

PARSONAGES

November 5, 1938.

Editor, *Church Management*:

I read with interest Hazel Thompson's article in the current issue of *Church Management* on "Parsonages I Have Met." I think our experiences have been different than hers or it may be the background has been different. My charges have all been on the lower salary basis and yet I have found the people most considerate about the equipment of the parsonage. Early in my ministry we did have a little trouble in which we thought the people were unconsiderate but as I look back I realize that I did not know as much about appealing to people as I know now. I made mistakes along other lines as well. And I am wondering if the blame did not rest with me as much as it did with the people.

Experiences on our more recent charges have been very pleasant as regarding the parsonage equipment. Our parsonages have not been furnished except such equipment that is standard as heating systems and kitchen furnishings. The house has been kept in a state of repair on a level or above the average of the community. The people have usually done more in decorating the parsonage than we had asked for or expected. I have seen ministers' families whom I thought expected too much from their people and expected a house far above the average of their people. If the minister's family give the people the idea that they are too good for their standard of living, or are putting on airs, such an attitude will naturally be resented.

Usually in the spring about house-cleaning time we invite the parsonage committee to visit the parsonage. Sometimes we do make suggestions but usually not very many. The committee looks over the parsonage and is left to use its own judgment about any repairs or redecorating to be done. They do not get the idea that we are demanding things, but do see conditions. Their response has been always gratifying and they have usually done more than we had ever expected they would.

Milton Thomas,

Rimersburg, Pennsylvania.

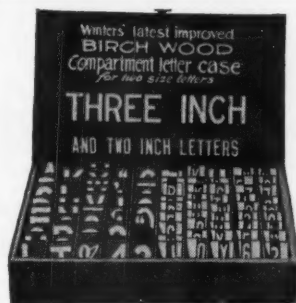
HONORARIA

Editor, *Church Management*:

June 9, 1938.

When a minister receives from his parish a living salary he naturally owes his time and service to that parish. The parishioners who contribute toward his salary are surely entitled to his service at funerals and other pastoral work without additional charge.

But what of those individuals and organizations that do not share in pastoral support? Are they in no way obligated when a pastor is called to serve them? Shall the pastor accept honoraria from such for funerals or public addresses? Why not? Surely



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the non-church family and the distant organization should not be deprived of the privilege of this expression of their appreciation.

But the earnest pastor will seldom use such money for personal comfort. Perhaps, after deducting expenses, he will turn it to his own improvement and buy that longed for book. Or, he may put it into a "pastoral fund" to be used for those numerous projects that ministers want to have in their churches. It may buy a bit of equipment, or be used for the worthy poor, or for certain supplies that seem unavailable.

Such honoraria do good in two ways. They offer opportunity for Christian expression of appreciation; and they provide needed things which might otherwise not be forthcoming.

M. B. Keplinger,
Dayton, Ohio.

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Money for Churches

Well directed efforts, suited to the needs of the congregation and the local church program, can now raise money for debts, alterations, new buildings, etc.

There are many evidences of strengthening church morale.

First: Church contributions for 1938 will not fall below those of 1937. This is true, despite the fact that business in 1938 is much under the preceding year. This shows growing church loyalty and strength.

Second: Recent government reports show a business strengthening all along the line. The last quarter of 1938 will show rapid gains in re-employment. This means improved community morale.

Third: Church consultants, such as Henry E. Tralle, report that more churches are building or making extensive alterations than at any time in recent years.

Now is the time to capitalize this situation. Do you need money for capital funds? Ask us for an "analysis chart." It will help you to determine your local financial strength and help us to advise you regarding professional leadership in your financial effort.

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igal Son; What Think Ye of Christ? Yellowstone Park; David Livingstone; Abraham Lincoln; Ben Hur; Other Wise Man; In His Steps; Sign of the Cross; Her Mother's Bible; Life of D. L. Moody; Pilgrim's Progress; Passion Play; Boy Scouts; Esther; The Man Without a Country. Any song you desire. Slides made to order. Christmas and Easter specials. Postal card brings complete list. Standard Slide Bureau, Oberlin, Ohio.

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Stereopticon, film, glass, "Bible in Pictures." Brown, Paw Creek, North Carolina.

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Help Us Edit

Church Management Directory for 1939

Last year we announced the proposed "Church Management Directory" and asked readers to help edit this. The overwhelming success of the first issue prompts us to make the same request for the 1939 edition which will be published on July 1.

Below are listed some of the proposed features for the 1939 edition. Circle with a pencil those you think are most worth while. Add other ideas of your own. Then tear off the sheet and return it to us.

Annual Survey of
Church Progress

Programs for Special
Fraternal Services

Pastor's Engagement
Record to List Calls,
Weddings, etc.

Preaching Suggestions
for the Year

Dedication Services
for Various Items

Addresses of
Denominational,
Interdenominational,
Religious and Social
Agencies

Worship Programs for
Special Days

Sunday School Lesson
Outlines

Choir and Organ
Recommendations

Executive Calendar for
the Minister

College and Seminary
Listing

Statistical Material

Liturgical Calendar

Trade Directory

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for Church Societies

Bibliographies

Suggestions for
Official Board Meetings

Calendar of Religious
Drama for Year

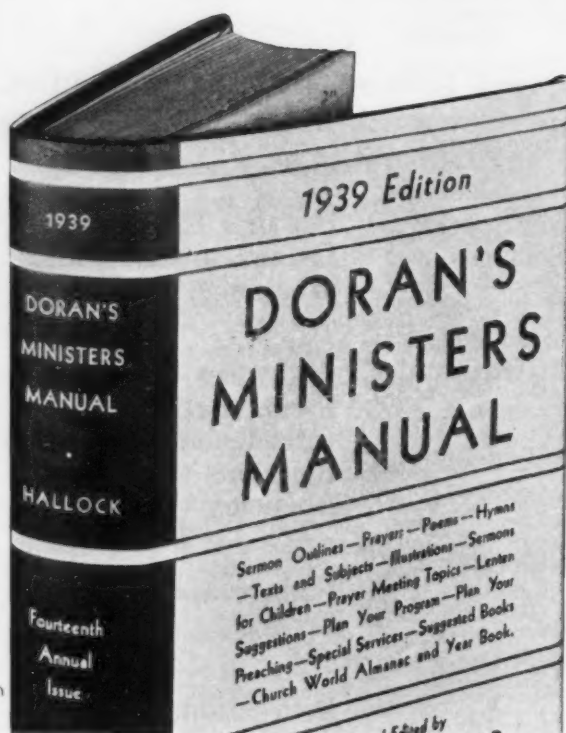
Financial Material

Church Office
Suggestions

Add ideas here which you think will help.

This need not be signed but signature will be appreciated.

Doran's Ministers Manual for 1939



THIS fourteenth annual edition continues the high quality of sermonic and worship leadership of the preceding years. 568 pages, printed on light cream (easy on the eyes) paper, with programs for nearly every side of church activity it becomes one of the essentials to the busy minister.

For each Sunday of the year there is suggested music, prayers, sermon topics, outlines, illustrative material, Sunday school and Christian endeavor helps. For each midweek service there is given a subject and outline for discussion.

For the year there are monthly and seasonal suggestions, liturgical calendar, addresses of denominational and inter-denominational agencies and other valuable data.

CHURCH MANAGEMENT SPECIAL

To enable each subscriber of "Church Management" to have a copy of this valuable annual we have made arrangement to offer it in combination with "Church Management" at a great saving. You may secure one year to the magazine together with a copy of "Doran's Ministers Manual for 1939" for \$3.50. If you are, at present, a subscriber to the magazine your subscription will be advanced for one year upon receipt of order and remittance. You save a dollar. Remittance for the full \$3.50 must accompany each order. Order should be mailed not to the publisher but to Church Management, Auditorium Building, Cleveland, Ohio.

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Editorials (From page 128)

The conference on city church work held in Cleveland, Ohio, noticed the movement in its discussions and it had a place in the recommendations. We like the way this group handled the subject. The recommendation pointed out that it may be easy to discover theological errors, and unethical methods in these groups. But it adds: "many of us live too near the natal day of our own denominations to condemn the entire movement as sporadic. Perhaps here we have the beginnings of the church of tomorrow." Continuing it urges that the so-called "sects" be included in the circle of fellowship of the church federation.

It is a matter of common observation that in theology, preaching and enthusiasm many of these missionary and evangelistic stations relive the early period of certain of our evangelical groups. It is difficult to deny them fellowship unless we deny our own heritages. The wise churches will seek to conserve the good work they may be doing and, perhaps, gain from their enthusiasms.

Christmas Presents for Your Church

THERE are individuals and groups in your church who would be glad to have suggestions for Christmas gifts to the church. Every minister has items in mind which would be use-

ful and helpful. These with a small plate attached giving the name of the donor should make acceptable gifts.

The advertising pages of this issue are full of suggestions. If you do not find the items you wish listed in these pages, write us. We will be glad to make recommendations which will be helpful. If you have ideas which have not appeared in these pages, let us have them.

Insurance an Ideal Present

AND here is an idea for the preacher's family. The minister may have a little extra cash at Christmas time. It is pay-up time for salary and sometimes, in addition, there is a cash present. One of the best gifts you can make your family is to take out a generous life insurance policy which will protect them in case of your death. The payment of the first premium, the cost which will depend on one's age, builds an estate which will come in handy in case of affliction.

Next to the life insurance we would place a casualty insurance policy which would take care of the minister and his family in time of accident or illness. *Church Management* has advertisers in this field who have been writing such insurance on ministers for years.

Recommends Dramas

(From page 143)

from Zona Gale's story of a "modern" girl who grows ashamed of her mother's old-fashioned ways. She turns a jolly Christmas party planned by her mother into a stiff affair with a cateress, nearly loses both mother and lover through her lack of understanding, but wakens in time to try again. 35c. Dramatic Publishing Co.

Christmas Windows by M. Christensen and F. M. Frick. 25 to 40 children, 2 reading the lines and the remainder acting them in pantomime. One set: a window behind which the various scenes are arranged in sequence. The story of a lonely child who peers at Christmas joys which are not for him through many windows until at last he is welcomed into a humble home. A simple pantomime for the church school. 30c. Dramatic Publishing Co.

The Nativity by Rosamond Kimball. 1 man, 5 boys, 1 girl, any number of little children. Simple station sets in the chancel of the church. Plays 30 minutes to 1 hour. A dramatic arrangement of the Biblical narrative of the birth of Christ for a reader and actors. Makes use of loved Christmas carols. Both reverent and beautiful. 35c. French.

The Nativity of Our Lord by Louis Wilson. 15 men, 2 women, a reader and a choir. One simple set of drapes. Processionals, reading, song and acting carry forward a complete dramatic harmony of all the Nativity materials to me found in Matthew and in Luke. A constant flow of dramatic movement within a worshipful setting. Single copies 25c. Production set of ten and permission to produce, \$2.00. New World.

No Gift in Return by Jean Cameron Agnew. 2 women, 1 boy. Simple set. A Christmas play by a writer whose pen dips into the stuff of common living. In *Plays for These Times*. 35c. Abingdon.

Peace I Give Unto You by Dorothy Clarke Wilson. 3 men, 1 woman. One simple set. A Christmas peace play of marked power in which the love of Christ enters a humble cottage to triumph over the hatreds bred by war. Strong in theme, characterization, conflict, suspenses and climax. 35c. Baker.

The Perfect Gift by Louis Wilson. 2 men, 2 women. One simple set. Plays 30 minutes. Two poverty-stricken newly-weds who are very much in love have a desperate time trying to buy presents which are worthy to give each other, complicated by the insist-

ance of Papa Gratz that he must have the rent now in order to buy Mamma Gratz that new "fur goat." But it all has a happy ending which doesn't depend upon money at all. Single copies, 25c. Production set of four and permission to produce, 80c. New World.

Three Wise Men by Dorothy C. Allan. 7 men, 1 woman, hidden choir. 3 men may double and carry all the speaking parts. One simple scene. Plays 40 minutes. Easily carried by a high-school-age cast. The joy of Christmas rests on sacrifice. 35c. Baker.

Addresses:

Abingdon Press, 150 Fifth Avenue, New York, New York.

Walter H. Baker Company, 178 Tremont Street, Boston, Massachusetts.

Dramatic Publishing Company, 59 East Van Buren Street, Chicago, Illinois.

E. P. Dutton, 300 Fourth Avenue, New York, New York.

Samuel French & Company, 25 West 45th Street, New York, New York.

Harper & Brothers, 49 East 33rd Street, New York, New York.

Frederick B. Ingram Productions, Inc., Rock Island, Illinois.

Longmans, Green & Company, 55 Fifth Avenue, New York, New York.

Methodist Book Concern—See Abingdon Press.
New World Dramatic Service, Garden Apt., 5548 Kenwood Avenue, Chicago, Illinois.

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"God Forgets" by William C. Skeath in January "Church Management"

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